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The Canadian Jewish news

An independent community newspaper serving as a forum for diverse viewpoints

2 Sections -- 32 pages

Friday, September 17, 1971 | 27 Elul 5731 | 15¢

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Eban in U.S. for dialogue on Canal, Phantoms

Jerusalem - London Chronicle News Service - Abba Eban, the Israeli foreign minister, will arrive in the United States this week to attend the United Nations General Assembly and to resume the dialogue with Washington, both on the question of an interim Suez Canal settlement and on Israel's outstanding and unanswered request for more Phantoms.

Jerusalem resents the fact that, just because the Egyptians are unwilling to give up their demands that their troops must be allowed to cross the Canal and that Israel must acknowledge that her withdrawal would be only the first stage in a total withdrawal, Washington has urged Israel for still more concessions.

Israel is equally resentful about Washington holding back Phantom supplies on political grounds while arguing that the reasons are "technical" - meaning there has been no change in the balance of power.

Nixon's pledge

Eban will insist that the question of an interim agreement and Phantom supplies should be kept separate within the terms of President Nixon's pledge that the balance will be maintained.

Israel's attitude is that even if she were to receive every Phantom and anything else she has asked for, that would not oblige her to agree to a Canal crossing by Egyptian troops or an Israeli withdrawal in depth.

At the same time Eban will impress on the Americans what he thinks the Egyptians do

(cont. on page 11)

The offices of The Canadian Jewish News will be closed on Monday, September 20th and Tuesday, September 21st in observance of Rosh Hashana. All advertising copy to appear in the edition dated Friday, September 24th, must be received no later than Friday, September 17th at 5:00 p.m.

in this issue

- Toronto doctor and wife recount fascinating summer of adventure in Afganistan. Read Miriam Herman's story of that country's few remaining Jews ... Page 2.
- Using girlfriends as dupes for wholesale murder, marks new low in Arab terrorist tactics ... Page 4.
- J. B. Salsberg sends Shana Tova greetings to the Jews of Russia. Their courage was the inspirational high point of the year 5731 ... Page 5.
- First International Youth Festival at Arad. Will Eretz Israel ever be the same ... Page 9.

CONGRESS, WELFARE FUND LOCAL MERGER PROPOSED

Two of the most important agencies in our community, the United Jewish Welfare Fund and the Canadian Jewish Congress have been holding extensive discussions on the advisability of merging the two organizations.

These discussions have revealed strong differences of opinion within the ranks of both organizations.

The Canadian Jewish News in its role as community forum, has invited two well informed and deeply involved spokesmen, Julius Hayman and John Geller to present the relevant issues to the community.

Mr. Hayman, editor and publisher of the Jewish Standard, is a member of the steering committee of the Save Canadian Jewish Congress Committee. Mr. Geller is a member of the National Executive of Congress and National Chairman of the Joint Community Relations Committee.

Holds community must reject merger to retain democracy

by Julius Hayman

A "merger" is being discussed between the United Jewish Welfare Fund of Toronto and the Canadian Jewish Congress in Toronto.

This is a proposal which the community must reject. The United Jewish Welfare Fund has its specific responsibilities and is, generally, fulfilling these responsibilities adequately. The Canadian Jewish Congress, too, has its unique functions. It, too, is performing these functions reasonably well. Nothing can be gained by merging these two important institutions. Much would be lost.

Julius Hayman

The Canadian Jewish Congress was created some 50 years ago to meet specific challenges - the enrichment of Canadian Jewish life, the need for a voice for Canadian Jewry in its relations with the Canadian government, the necessity of fighting anti-Semitism the mobilization of community resources in aid of the victims of World War I, and later, of the Hitler horror.

But the creation of Congress was a response, as well, to another specific stimulus. The leadership of pre-Congress Canadian Jewry was sincere in its dedication to Jewish life and mature and responsible in its judgment. It failed, however, to satisfy the insistence of the Canadian Jewish masses that Jewish life be organized on a democratic foundation and that they be provided the opportunity for full participation in a democratic Jewish structure. Congress satisfied this demand.

During the past three decades the Jewish community has faced unprecedented financial needs. A tremendous fund-raising apparatus has developed. Jews with great business ability and organizational skill brought these into Jewish communal life. They responded generously to the demands upon their time, material resources and talent. The community has been the beneficiary of their generosity and

(cont. on page 12)

Insists Congress survival requires new reality

by John Geller

The Canadian Jewish Congress has a long and honorable history of service to the Canadian Jewish community as its central representative body and spokesman. However, in recent years the role of congress has been under attack by other national organizations, as well as by the welfare funds. Congress has been criticized, and often properly so, for not undertaking functions which it should be engaged in, and other organizations have moved in to fill the vacuum. One of the principal reasons for Congress' failure to do more is its perpetual inability to obtain the funds which it needs to carry out properly even its present activities.

While no other Jewish organization can honestly pretend to speak for the entire Jewish community, each, in an attempt to carry out what it conceives to be its own goals, is spreading its tentacles wider and wider.

Congress, if it is to survive as a viable and effective organization, must come to terms with the political and economical realities of the present and must seek to find new forms which, while enhancing its position as more than merely the "foreign office" and defense arm of the community, preserve its democratic and representative structure.

The Allied Jewish Community Services of Montreal (the Montreal "Welfare Fund") has proposed a re-alignment of responsibilities between itself and Congress which would have the effect of completely removing Congress from any local activities in the City of Montreal. If this proposal were accepted, its effect would inevitably be to remove Congress from those activities which have kept it in close touch with its grass roots and to make it nothing more than a "foreign office" and defense agency. It cannot survive as merely these.

The proposed merger of the Toronto activities of Congress with those of the United Jewish Welfare Fund of Toronto into a new Toronto Jewish Community Council of the Canadian Jewish Congress would have the opposite, and much more desirable, effect of creating in Toronto a strong Jewish Community Council which would be an integral part of Congress.

The Community Council would be democratically elected and fully representative of the Toronto community, as Congress is today. It would involve Congress in a much broader range of local community activities than is the case at the present, and thus would serve to strengthen the relationship of Congress as a national organization, as well as a local one, to its constituents. It would provide the basis for a proper funding of the local, regional and national activities of Congress, and thus help to provide the sinews to make these activities more fruitful.

There have been a great number of distortions spread about the opponents of the proposed merger, many of whom, if their views are honestly held, cannot have bothered to read with an open mind the merger documents. Their basic contention is that the merger would destroy congress. This is not the view of the majority of the senior national officers of congress. To these officers, whose concern for the future of congress cannot be doubted and whose knowledge of congress and its problems today cannot be matched by most of the opponents of the merger, it represents the real hope of congress for the future.

No organization can stand still. Unless it is prepared to change when necessary in order to continue to be meaningful, it will cease to have relevance.

To those whose real interest is a strong viable congress, the merger should represent the goal of congress for the future. To those who are concerned that a strong congress and a strong Toronto Community Council will interfere with attempts by other national organizations (and the AJCS) to take over activities now carried on by Congress, the merger will represent a threat which must be fought by every means.

African students trained by Israeli technical experts

By MICHAEL KEREM
A Canadian Jewish News Exclusive

NAIROBI — Flaming torches spell out the word "Shalom"; in the foreground, a group of youngsters are dancing, not the "hora" of Israel but the traditional tribal dances of Malawi. With joined hands Israeli instructors and their African students are celebrating the end of yet another youth leadership course. Soon this group of Malawi Young Pioneers will take their places, as did the previous groups, as leaders in the nine training institutions and model farms their country has established with Israel's help to graft real sinews onto the growing body of a young nation.

And the Israelis? They will fold their tents and move on to a new land, to a new group of young citizens with whom they can share the fruits of their own experience, helping them in turn to pass the message on.

How and why does a small nation, itself beset by innumerable social, educational, political, industrial, agricultural and technical problems, nevertheless commit itself to a program of aid in the developing countries of Africa, Asia and South America? Some of the answers are contained in Foreign Minister Abba Eban's speech at the 21st session of the United Nations: "It is precisely in the concern for supra-national interests that governments have a chance of transcending their rivalries and developing trustful attitudes. . . . Developing countries should not underestimate their own capacity, or rely exclusively on the great powers and international agencies. Many small states have developed skills and experience which they can share and exchange with others."

This statement may be regarded as the creed by which Israel operates its 13-year-old programme of international cooperation. During this period 14,000 young people from Africa, Asia, Latin America and the Mediterranean Basin have been trained in Israel. More than 2,000 Israeli experts in various spheres of science, technology and development have served in this third of the world. Israel's program of cooperation includes 85 countries.

In writing about African science in the 1960's, London's Sunday Times noted that if business connections and political support do sometimes accrue to Israel as a result of her aid program, nevertheless no one seeing the

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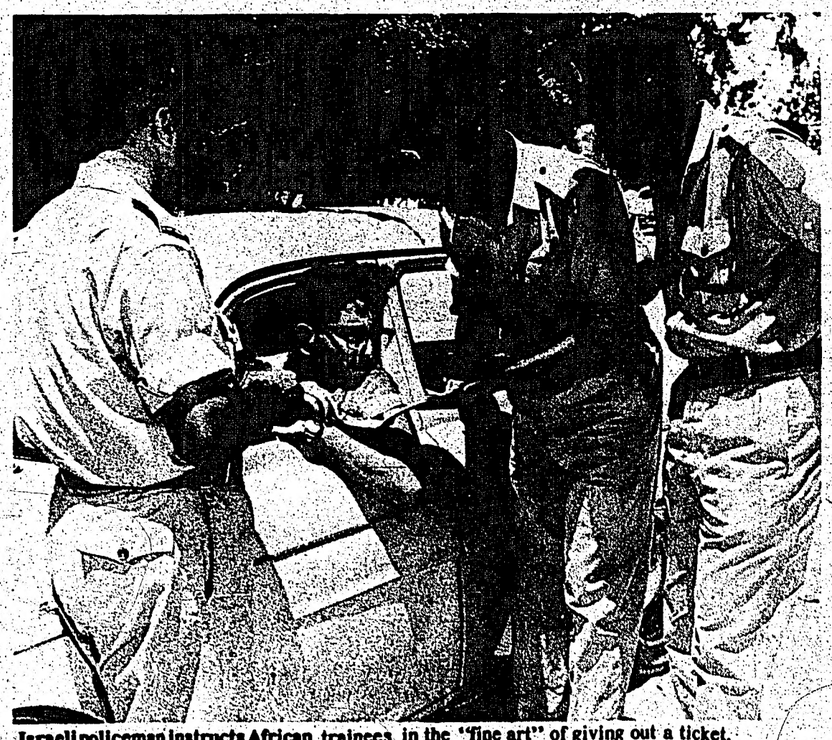

Israeli policeman instructs African trainees in the "fine art" of giving out a ticket.

Michael Kerem, former Press Attache at the Israeli embassy in Ottawa, is presently stationed in Nairobi.

York University refuses change in class schedule for Holy Days

by Paul Ogden

York University has refused to cancel the first two days of classes in the Arts faculty, despite the fact they coincide with Rosh Hashanah.

Instead, Dean of Arts John Saywell has issued a memorandum to department chairmen advising faculty members not to discuss "critical matter" on the first two days. The memo also directs the department chairmen to respect the religious views of the faculty and students and "permit cancellation of classes by those who request it."

The decision to issue the memo was made at a meeting of the executive committee of the Faculty of Arts Council on Sept. 3.

According to a spokesman in the Dean's office, the committee concluded that any further "downtime" would create problems of morale among the students. "Downtime" is what university officials call non-productive time. Additionally, cancellation of the classes would require a general mailing to students. This would be impractical at such a late date.

The committee also carefully noted the plight of Jewish students - and faculty - regarding commencement of classes on Jewish Holy Days and will ensure that the situation does not arise again, a university spokesman said.

The conflict was noted last June by the Canadian Jewish Congress. Ben Kayfetz, national director of the Joint Community Relations Committee of the Congress and the B'nai B'rith, sent a letter to the York officials in June explaining the problem and requesting immediate action on the matter.

No official reply was ever received by Mr. Kayfetz's office, although the York registrar's office did phone in July promising "to look into it."

Larry Anklewicz, a law student and a spokesman for the Jewish Student Federation at York, said that definite action against the University was being planned, probably in the form of a poster campaign.

Organizations and People

what's new . . .

by Miriam Herman

Mr. and Mrs. Hy Beck and their five children.

Toronto's United Jewish Appeal - Israel Special Fund Walkathon brought in close to $120,000 for the 1971 campaign, according to co-chairmen Ronald Oelbaum and Morton Goldhar. The 22 mile jaunt, held in May, attracted more than 8,500 participants, ranging in age from 7 to 75. Walkers were enlisted with the cooperation of the schools, synagogues and various organizations.

Toronto's walkathons have been so successful that they are serving as a model for other communities.

For the coming High Holidays, the members of Adath Israel Congregation will see the sanctuary adorned with three stained glass windows, designed and executed by an Israeli firm specializing in artistic glass. The Israel Windows, as they are called, have been dedicated by families of the congregation.

The congregation's High Holiday Young Adult services will be under the leadership of Rabbi Ruben Schindler, dean of Bar Ilan University in Tel Aviv. These services are open to young adults, 18 years and over.

The weekend of Sept. 25-26 will be a busy one for Beth Tikvah Sisterhood. Their fourth annual Art Exhibit and Sale, displaying works of Canadian and international artists, will begin Saturday evening Sept. 25 with a reception for the patrons and artists. On Sunday the show will be open to the public from 10 a.m. to 10 p.m. Door prizes will be original paintings by Nell LaMarsh and Hilkka.

Project SOS (Summer Occupations for Students) operated by the Jewish Vocational Service in co-operation with the YMHA and the Jewish Family and Child Service, was run by students for students. With two paid staff members assisted by student volunteers, they managed to place 110 Jewish high school students in various types of jobs during the summer vacation period. While JVS always had a summer placement service, this is the first year it operated as Project SOS.

The Rishon chapter of Hadassah, in association with a Toronto machine company, is sponsoring an art competition for young Canadian sculptors. The outdoor show is scheduled to be held from Sept. 24 to 26 in City Hall Square.

The Jewish Eagle, originally a Yiddish newspaper when first published in Montreal in 1904, will become a quadrilingual weekly. Reorganized to better reflect the linguistic needs of the 125,000 member Jewish community, the newspaper will now publish in Yiddish, Hebrew, English and French. It was originally called the Kanader Adler.

brides and grooms

Mr. and Mrs. Phillip Henry have recently announced the engagement of their daughter Carol to Ricky Goodman, son of Mr. and Mrs. Julius Goodman. Miss Henry is a third year psychology student at York University.

A December wedding is planned.

* * * * *

Announcement of the engagement of Nancy Ruth Wise to Joseph Dack has been made by the parents of the bride-elect, Dr. and Mrs. David K. Wise. Mr. Dack is the son of Mr. and Mrs. Jack Dack of Brooklyn, New York. He is a graduate of the Ontario College of Education and is teaching high school here in Toronto.

* * * * *

Mr. and Mrs. Harry Tate have announced the engagement of their daughter Barbara Dianne to Paul Stephen Cohen, son of Mr. and Mrs. Bert Cohen.

Following a December wedding they will take up residence in St. Catharines where Mr. Cohen will be attending Brock University.

* * * * *

A December wedding is planned for Phyllis Faber and Paul Bordo. Miss Faber, the daughter of Mr. and Mrs. David Faber is attending the Ontario College of Education.

Mr. Bordo is the son of Mr. and Mrs. Irving Bordo.

Torontonians meet Afghanistan Jews

by Miriam Herman

It is not very often that we in Toronto get to hear, even second-hand, about a Jewish community in a country as far off the beaten-track as Afghanistan. Dr. and Mrs. Louis J. Cole were there for a month this summer and one of their most interesting experiences was meeting the Jews of Kabul (pronounced cobble) the capital city of Afghanistan.

Under the auspices of CARE-MEDICO, a program designed to aid underdeveloped countries, Dr. Cole taught post-graduate medicine to the staff of Avicenna Hospital while Mrs. Cole worked as a jack-of-all-trades (her own words) in the CARE-MEDICO office. As a point of interest, the hospital was named for Avicenna, philosopher-physician who is referred to as the Moslem Maimonides.

One evening the Coles visited the synagogue to inquire about Sabbath services. Upon entering the white and blue plaster building, they were ushered to an upstairs room by the "shamus". The Torah sat in a raised section in the middle of the room with benches and cushions placed around the perimeter.

Returning the following Friday evening before sundown they found that the service was to be conducted out of doors, the Torah having been brought down to the courtyard and chairs placed around it.

The congregants, about 20 men and boys, seemed to be somewhat better dressed and cleaner than most people seen on the street. A young man, Ari by name, seated next to the Coles invited them, in his broken English, to his home for a kosher dinner. His father, the oldest man present, was called the "chochum", the wise man.

The home was reached by passing through a storefront which led into a yard. The walls and the chairs were covered with carpets, with double carpets on the floors. The mother was dressed in her Sabbath finery and she wore a Mogen David on a chain around her neck. After the Kiddush and the Motzi they all partook of sweet wine and fish and non Afghan bread very much like matzah, which had been broken off and dipped in salt.

The Jewish community, made up of about 20 families, had been a large and thriving one before the war. The German influence in the country was strong at that time and when Hitler came to power the majority of the Jews fled to what was then Palestine or neighboring Iran or the United States. The Coles noted, however, that although those who have stayed are indistinguishable from Afghans their Judaism remains very important to them.

. . . about people

Toronto artist, **Aba Bayefsky** was in Washington last week for his first one man show in the U.S. capital. The exhibition of his work, including prints, paintings and drawings depicting Indian legends is receiving excellent notices. It will continue through Sept. 25.

Travel plans are also in the air for another Canadian artist, **Charles Pachter**. Under the auspices of the West Baffin Eskimo Company he will spend a month in Cape Dorset, early in 1972, teaching Eskimo artists the art of lithotography. Cape Dorset, known as the Florence of the north, is the home of many artists famous for their stone cuts and copper engravings.

B'nai B'rith Woman of the Year is to be **Grace MacInnis**, only female member of the Canadian Parliament. She will be presented with a framed scroll at the Covenant Breakfast on Nov. 14 at Temple Sinai.

A wedding of interest to Torontonians is that of **Shalom Lappin** in Israel. The son of **Ben Adah Lappin**, formerly of this city, his marriage to Eleanore Oher took place in Vienna on Sept. 2. The Ben Lappins took up residence in Israel last year. Ben who was at one time executive director of Canadian Jewish Congress in this region, had been teaching at the U. of T. School of Social Work.

Rabbi Jordan Pearlson, Temple Sinai, is recuperating after undergoing surgery two weeks ago. According to president of the congregation **Sidney Freedman**, the rabbi is improving daily.

Phil Granovsky has been named Chairman of the 1972 United Jewish Appeal Campaign. A position of responsibility, it is a recognition of his years of service to the community.

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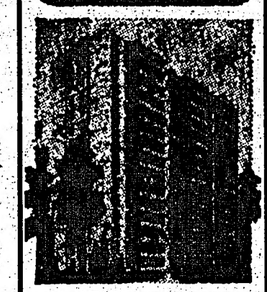
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NATIONAL ELECTIONS COMMITTEE
ELECTION OF DELEGATES
28th WORLD ZIONIST CONGRESS

Notice is hereby given that lists of nominated candidates for election as delegates to the 28th World Zionist Congress can now be filed. These lists must be filed on the prescribed form and be accompanied by the signatures of at least 120 members in good standing of the F.Z.O.C.–The Canadian Zionist Federation.

The prescribed forms are obtainable from any office of the F.Z.O.C.–The Canadian Zionist Federation.

The last date for submission of nomination lists is September 28, 1971.

These lists must be filed with the national office, 1310 Greene Avenue, Westmount.

Nominations will be valid only if filed on the prescribed form.

Kindly note that:
a) the elections shall be conducted on a list system (proportional representation)
b) no list shall contain less than 5 names and not more than twice the number of seats assigned to Canada (16 seats assigned)

A. Tooch, National Executive Director

You are cordially invited to attend the

Twelfth Annual Dinner
of
Ner Israel Yeshiva College
625 Finch Ave. W.
Sunday, October 24th, 1971 at 6.00 p.m.
at the Yeshiva Auditorium
PLEASE KEEP DATE FREE
On behalf of the Officers and Board of Directors of Ner Israel, I extend to our friends and supporters best wishes for a:
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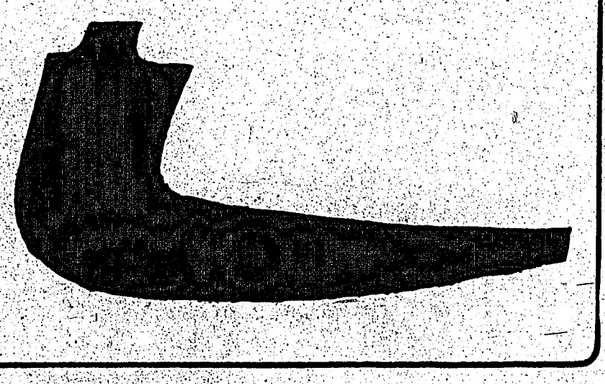

THE SOUND OF THE SHOFAR
And Abraham lifted up his eyes and looked, and behold, behind him was a ram caught in the thicket by his horns (Gen. 22:13)
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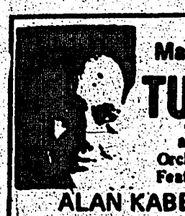
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Organizations and People

Herzog, Goldmann to appear at CJC assembly

Montreal – Representative leaders and communal activists from all parts of Canada will gather in Montreal Nov. 13 to 16 for discussions, debates and decisions which are expected to chart Canadian Jewry's social, cultural, educational and political destinies for at least the coming decade. The triennial national convention of the Canadian Jewish Congress is its 16th Plenary Assembly.

"It will be a delegates' convention," according to Monroe Abbey, Q.C., congress national president. "There will be a minimum of 'star' guest personalities, all major sessions will be devoted to just a few basic subjects of prime concern, discussion leaders will replace the usual array of 'speakers', and the ordinary delegates will have their fullest opportunity to make their opinions count."

Reports from the various regional congress offices indicate that the attendance from across the country is already well on the way to exceeding even the massive turnouts which have characterized plenary assemblies in recent years.

Congress and the Community – a discussion of Congress in its relationships with both national organizations and the local Welfare Funds or Cummunity Councils – is expected to spark probably the most wide-ranging debates ever held at a plenary assembly.

Dr. Yaacov Herzog, former ambassador of Israel to Canada, now serving as director general of the Israel prime minister's office will be the keynote speaker at the first session to be held in Shaar Hashomayim Synagogue on the Saturday night, Nov. 13.

A special guest will be Dr. Nahum Goldmann, veteran President of World Jewish Congress, who will participate with President Abbey in the Memorial Tribute to the late Samuel Bronfman.

At 10:45 a.m. Sunday the foreign affairs session will discuss Soviet Jewry and the situation of the Jews in Arab lands.

Other major subject sessions include: Congress and the Youth Scene, Jewish Education, the Communities and Congress, Canadian Jews and General Canadian Concerns.

A luncheon address by Professor Moshe Davis, head of the Institute of Contemporary Jewry at the Hebrew University in Jerusalem, will discuss "The North American Scene" at a luncheon session.

Saul Hayes, CJC Executive Vice President, will deliver the keynote address on Congress and the Community.

Nomination and election of a new President and other National Officers takes place as the last matter of convention business on Tuesday, Nov. 16.

A special appeal to groups in Central Region to complete elections of their delegates and alternates was issued this week by Sydney M. Harris, Q.C., Chairman of Central Region, and David Satok, Chairman of the Regional Arrangements Committee for the Plenary Assembly.

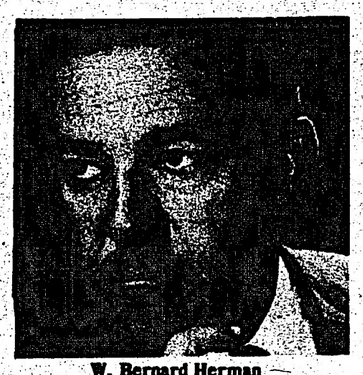
Convention spokesmen have noted that reservations being made with the Queen Elizabeth Hotel must be sent to the hotel by Oct. 16 if participants in the Plenary Assembly are to be assured of accommodation.

$40 million Bond target

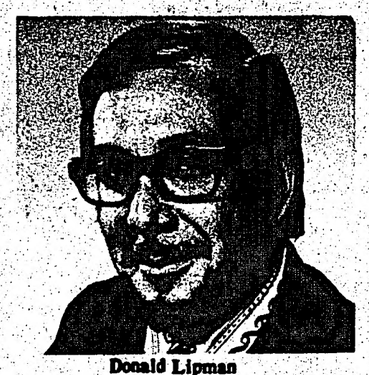
With the active participation of more than 1,000 synagogues throughout the United States and Canada, a greatly expanded campaign for Israel Bonds during the High Holy Days was announced by the Rabbinic Cabinet of the Israel Bond Organization. Toronto Jewry is represented on the international body by Rabbi Jordan Pearlson of Temple Sinai; Rabbi Dr. Stuart E. Rosenberg, Beth Tzedec Congregation; and Rabbi Erwin Schild, Adath Israel Congregation.

The High Holy Day Israel Bond effort which last year raised $28 million in Bond purchases in over 800 congregations, is expected to exceed $40 million this year. Forty-two congregations in Toronto are setting aside a significant part of their High Holy Day observances to enable tens of thousands of worshippers in this community to translate their prayers for the State of Israel into tangible assistance through increased Israel Bond commitments.

"By taking part in the High Holy Day Bond drive, which was inaugurated in 1951, synagogue and temple members are carrying forward the tradition of economic support as well as spiritual kinship with the people of Israel," stated Israel's Chief Rabbis Nissim and Unterman, in urging the utmost possible response to the Israel Bond drive "as a bulwark in the struggle for peace."



W. Bernard Herman



Donald Lipman

Announce appointments

Added strength, experience and enthusiasm is accruing to the Executive Council of the State of Israel Bond Campaign with these new appointments announced by General Chairman Albert J. Latner: W. Bernard Herman, veteran of many past Bond Drives in high level office, will serve on the 1971 Council as a Member-at-Large; Lewis E. Field, active leader at Beth Tzedec Congregation, will serve as Co-Chairman of the Synagogue Division which reaches peak momentum at the coming High Holy Day Appeals phase of the Bond Campaign; Donald Lipman, brings communal experience gained through his activities at Temple Sinai, and the Knights of Pythias, to his new post as Chairman of Trades and Professions where he will be mobilizing participation of the business world in the 1971 Israel Bond effort.

Zett guest of honor

Henry Zett

Henry (Zett) Zagdanski, popular pace-setter in both his industry and his avocation – providing Israel with maximum investment funds through Israel Bond enrolments – will be guest of honor at the Oct. 6th "First Annual Dinner" of the Women's Apparel and Fashion Industry at Beth Tzedec Synagogue. In appreciation of the honor being accorded him, Mr. Zett will be host at a private dinner meeting for colleagues in his industry, on Thursday evening, Sept. 23rd at the Primrose Club, when the guest speaker will be Harry Frank, National Vice President, State of Israel Bonds of Canada, newly returned from an extensive study-mission to Israel.

Dentists plan Bond blitz

Under the leadership of a trio of dedicated leaders in the Dental Division of the Israel Bond Campaign, Drs. Norman W. Shaul, Malcom Goldberg and Tom Cohen, a "Committee of Fifty" is now being formed to give impetus to a concentrated drive for participation by Jewish members of the dental profession in Toronto. For this purpose, a meeting has been scheduled at the Primrose Club for Wednesday evening, Sept. 22nd. to formulate plans for a blitz effort for Bonds to be mounted in the coming weeks.

Philip G. Givens, Q.C., M.P. has an attentive and appreciative audience of Hadassah leaders at the Bond Chairmen's rally to launch the 1971 Israel Bond Drive. Mr. Givens placed particular stress in his remarks on the problems of Israel's disadvantaged Oriental Jews, whose situation can be greatly alleviated by greater funds for economic development. Shown here, left to right: Mrs. Irving Beckerman, President of Toronto Hadassah-Wizo; Mrs. Wolfe Goldberg, Israel Bond Vice Chairman; Philip G. Givens, and Mrs. Hyman Green, Israel Bond Chairman.

Hadassah to double Bond sales

"Working on the premise that "What's good for Bonds, is good for Israel," Toronto Hadassah is gearing itself for the 1971 Israel Bond Campaign with determination to double last year's total Bond sales, because Israel's needs are double now." This is the campaign philosophy of Hadassah's Israel Bond Chairman Mrs. Hyman Green and her Vice Chairman Mrs. Wolfe Goldberg, who rallied a record attendance of Executive officers and Bond Chairman representing every Chapter within Toronto Hadassah-Wizo, at the launching meeting held on Thurs., Sept. 9th at the home of Mrs. Oscar Shainhouse. "Format of the campaign will centre on the activities for Bond sales within each individual chapter," the over-all Chairman explained. "In this way, we feel we can best get across to our full membership the critical role Israel Bonds play in helping Israel meet the housing and employment needs of its poverty-line population groups."

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A problem which seemed to have been solved a year ago has developed again — in more urgent form than ever.

About a year ago the Jewish community was disturbed by proposals from some rather influential individuals, which called for a merger of the Canadian Jewish Congress in Toronto and the United Jewish Welfare Fund of Toronto.

It seemed obvious that such a merger would remove Congress from its position of pre-eminence in Canadian Jewish life, would destroy its democratic structure, would shift community emphasis from the Congress role in the development of a richer Jewish life in Canada and would make it subservient to the fund raising apparatus. A merger between the Canadian Jewish Congress in Toronto and the United Jewish Welfare Fund of Toronto would inevitably encourage similar mergers in other communities and the result would be a tragic fragmentization of the one organization qualified to represent all Canadian Jews.

A vigorous campaign against the merger resulted in the defeat of the proposal at the Regional Executive of the Canadian Jewish Congress when it was brought up last year. But those who favour it have brought the subject up again.

The same broad section of the community which fought the merger last year is again taking up the task of opposing it. And we are inviting organizations and individuals who feel that Congress must be preserved to unite in this critically important effort.

We are calling this urgent public mass meeting so that we may, together, consider how the Canadian Jewish Congress may best be served—how, in fact, Congress may be saved.

Provisional Committee to Save the Canadian Jewish Congress

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Editorial page

The birthday of the world and the tradition of giving

"Today is the birthday of the world," says the Prayer Book for Rosh Hashanah. Is there another people in the world who celebrate creation as such? We Jews are all too often accused of parochial views, of looking primarily at and to ourselves, yet it is we who begin the New Year with a contemplation of the world and of man as a creature of God. From now to the end of Yom Kippur we will stress the ideals of renewal and the possibilities of repentance. What human being does not feel that somewhere during the last 12 months he has taken the wrong road, who does not have the desire to turn back and straighten out some tangled relationship to his fellow man, to himself and, perchance, to his God? "I have no pleasure in the death of a sinner, but that he returns from his way and lives," says Ezekiel. This possibility of turning is anchored in the Jewish belief that there is justice in the world and that God is a God of Justice, that there is an evening of the scales which, though not always observable to human eyes, nonetheless hold the world in spiritual balance.

Jewish tradition pictures the Divine Judge writing the deeds of men in an eternal book of records, the Book of Life. Thus it is the man himself who helps determine whether the year ahead will be a year of accomplishment or failure, of peace or of war. The Machzor says that on Rosh Hashanah the book is opened and the writing begun; on Yom Kippur the decree is sealed. The High Holy Day season is a time for exploring our human potential; it reaches from the birth of all creation to the rebirth of human will.

But the Holy Days are also specificially Jewish in nature. They speak to Jews in terms unique to their heritage. For the Jew, renewal also means a contemplation of the possibilities of Jewish existence, of survival both as a physical and spiritual being. Once again he will pray for his brothers in Soviet Russia. Once again he will turn his eyes to his brothers in Israel and pray for their welfare and for the glory of Zion.

Hopefully, he will amplify his prayers with his deeds: he will speak when speaking is needed, he will demonstrate when demonstrating is needed, and he will give — and that is always needed.

It has become a tradition that during the High Holy Days Jews are asked to subscribe to Israel Bonds. There are some who feel that this practice "interferes with the spirit of Yontif." But if helping one's people to live in dignity or if settling refugees and immigrants is "interfering" with prayer, then I do not understand the nature of Jewish prayer. Like Jacob's ladder it reaches toward Heaven, but it must be firmly planted on earth. A Jew without tachlis is a Jew with a question mark. Saying yes to one's people means to say yes every day, and particularly in these days of reckoning.

So when during this season you ask God to inscribe us in the Book of Life, do a little inscribing of your own. This is the time for it.

W. Gunther Plaut

Jerusalem: According to an ancient wood cut.

Prisons and revolution: the faltering penal system.

The following editorial was written the night before the final bloody, tragic climax at Attica State Prison. After a review of wire service and television reports covering the events of Monday, Sept. 13th, it was decided that the editorial remained valid.

The recent riots in Kingston Penitentiary and the Attica State Correctional Facility in New York State, have brought us face to face with a new reality.

For years, the crime rate has been rising steadily. The police have not been able to cope with increased drug use and increased violence. The courts have been overcrowded, resulting in delays which in themselves are injustices. Prosecutor and defence frequently make "deals" rather than try cases.

We have attempted to isolate the criminal in order to protect society by sending more and more people to prison, but it has been many years now since we had enough jails to confine those condemned by the courts. As a result our prisons have become overcrowded and increasingly difficult tc manage.

We have always assumed that the criminal has only himself to blame for participation in crime. Our efforts at rehabilitation, psychiatry and probation have all been directed at convincing the man convicted of a crime that it is all his fault. His immaturity, his lack of judgment, his "hang up" provoked the criminal act. Group therapy sessions have consisted largely of demolishing all the defences a man may have erected to permit him to evade his own responsibility for his criminal acts.

But another approach began to evidence itself a few years ago, introduced by black prisoners and reinforced by the ideological preachings of Malcolm X and the Black Panthers. This approach said in essence, "I am a victim, not a criminal. I am black. I am part of the black experience in America. I started further back, suffered more handicaps and obtained less education. I was harrassed early by the police and arrested for offences such as loitering and double parking which are ignored in white neighborhoods."

"My crime grew out of my anger my anger is the product of the discrimination suffered by my people. My crime was a symbolic act of assertion, an attempt to establish my manhood."

"My salvation will not come from an act of contrition or from a recognition of my psychological inadequacies. It will grow out of the realization that, not I, but the society which formed me, is out of whack. I will become whole again when I accept a revolutionary ideology which permits me to convert my anger into a rage for mankind."

The demands of the Attica State prisoners read like the recommendations of an enlightened royal commission intent on improving prison conditions. They are requesting nothing that our society should not freely, even eagerly grant. Their requests include coverage by state minimum wage laws; the freedom to be active politically, true religious freedom; an end to censorship of their reading materials; the right to communicate with anyone they wished at their own expense; realistic rehabilitation and competent doctors. These are hardly unreasonable demands.

Our society would do well to accede to such requests because our prisons, which have in the past proven to be schools for crime, may in the near future become training camps for revolution.

Sol. I. Littman

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HEBREW CALENDAR

27 Elul 5731 Sidra: Nizavim Candlelighting: Toronto 7:07; Montreal 6:45

Arabs, insecure, frustrated, still unable to modernize

by Jacob Andrussier

This is the second of a two-part commentary based on Attitudes Toward Jewish Statehood In The Arab World, published recently by the American Academic Association For Peace In The Middle East.

The Arab world is obsessed with its hostility toward Israel. They see themselves as innocent victims of an ungrateful people, ungrateful because of the Prophet's spiritual kinship to Jews, of Islam's protection of its Jews, of its friendship to Jews in the pre-Zionist days.

They see the return of Jews to their ancestral home as proof of international conspiracies against Arabs which span half a century from the First World War to the Six Day War.

They see Israel as an imperialistic and colonialist tool, as part of a Jewish plot to rule the world. One of the most popular books in the Arab world, in fact, is the Protocols of the Elders of Zion.

The Jordanian premier in 1967 was the author of a book that actually blamed Jews for forcing the U.S. into the First World War. This well-educated, cultivated man suggested that Jews engineered the Russian Revolution, took over the Soviet government, assassinated Presidents McKinley and Kennedy, created a legend that the Nazis killed six million Jews, incited American blacks to riot against American whites, and control the major U.S. television networks.

Arabs are convinced that Zionists intend to create a Jewish state from the Nile to the Euphrates. They are certain that a map reflecting this ambition hangs in the Israeli Parliament, the Knesset. There is, of course, no such map, but captured Egyptian officers taken to the Knesset in 1956 concluded the map had been removed.

The theory of Israeli expansionism prevails, despite the Israeli withdrawal from Gaza and the Sinai after the 1956 campaign. The Arabs cling to this theory because it justifies their contempt for Israel, and lends credibility to their propaganda effort.

Israel stole a country and dispossessed its people, as far as the Arab world is concerned.

There is a religious basis to this antagonism as well as a secular one. In his Islam and Modern History, Wilfred Cantwell Smith explains that the Islamic religion emphasizes submission to a pattern of behaviour and power, rather than intellectual doctrines. It is a religion that exalts success, victory, achievement and power.

The Arabs are insecure, frustrated and resentful. They feel humiliated and aggrieved at the hands of the Western world and are extremely sensitive to any suggestion they are backward or inferior. They are more concerned, for example, about whether Western writers praise them than they are about the accuracy of what is written.

Harsh reality has forced the Arabs to retreat further and further into an illusory world of past glories, to rely on fantasies of their military prowess for feelings of self-esteem and manliness. In the end, they feel more insecure.

Their inability to modernize as Israel has done also aggravates feelings of shattered self-respect. But perhaps the Arab world resents Israel so bitterly because the Jewish state seriously interrupted an Arab awakening which seemed to promise triumph over Western domination.

Furthermore the Arabs were incensed at the thought of being bested by a people held in contempt by the Koran. It was psychologically damaging to the Arab image of his martial prowess to be beaten by a people universally regarded as defenseless and in no way martial.

The Jewes were, after all, the "children of doom" and inclined to exercise restraint.

To the Arabs, there could be only one explanation for Israeli military success: it was the work of foreign, gentile mercenaries, particularly in June, 1967. The Arabs are fiercely vengeful, they can only react to Israeli military supremacy with a smouldering hostility.

Oddly enough, it is the Arab intellectuals, or at least the literate, more educated Arabs, that resent Israel most of all. The literate Egyptian prisoners in 1967 said they saw U.S. aircraft supporting the Israelis; the less literate didn't see them.

What, then, is the future, given Arab hostility and Israeli determination to continue building a Jewish state?

There is no likelihood of this hostility subsiding. Nor is there any long-range probability of the Arab world attaining Israel's quality of military capability.

For the foreseeable future, there will be no acceptance of Israel by the Arab world. There is no substantial element of moderation in the Arab posture—the stronger the demagogue, the better the Arabs respond.

And it is highly doubtful that Arab moderation would be bolstered by Israeli concessions.

What is certain, at this stage in the history of the Middle East, is that as long as a Jewish state exists in the midst of the Arab world, war will be part of the peace.

ask the rabbi

Matter of piety not for display

1. What is the origin of the tradition which claims that there are always, in every generation, 36 pious men who sustained the world?

RESPONSE:

The Bible already mentions the supposition that the righteous men are the foundation of the world (Prov. 10:25). The Talmud sometimes mentions that every generation has 30 men comparable to Abraham, Isaac and Jacob. The Almighty is said to have promised Abraham that there would always be such a number of men in the world. The first to introduce the number 36 was a 4th century rabbi who wrote in the Talmud: "The world is never without 36 men who daily encounter the Divine Presence." This rabbi derives this from a computation of the Hebrew word "him" which refers to the Almighty in the verse "Happy are they that hope in him." (Is. 30:18). The German hassidic — mystic movement of the 13th century gave rise to the belief that there are those 36 men whose deeds and whose identity is obscured so that the whole concept receives somewhat of an esoteric character. Generally speaking, the tradition serves as a matter of encouraging the feeling of modesty and reserve — pointing to the fact that, indeed, the 36 men in the world are mysteriously hidden and that their piety is not a matter of public display.

2. Why is it that on the Sabbath the synagogue services begin later than they do during the week?

RESPONSE:

The answer is a very practical one from one point of view. The morning services during the week must be completed early in the day so that the people can get to their work or business on time. On the Sabbath, when there is no such compelling factor, the services can begin later. There are authorities who feel that it is especially required to begin the Sabbath services later than the weekday services for religious reasons. They point to the fact that, while the Bible speaks of offering the Sabbath sacrifices on the "day" of the Sabbath. The reason behind this is that every attempt was made to portray the Sabbath as a day of leisure compared to the pressing schedule of work on the weekday. Thus, the services started later to emphasize the leisurely and restful nature of the Sabbath.

Background to the news

The recent attempt by Arab boyfriends to use a Peruvian and a Netherlands girl as "live bombs" in efforts to destroy two Israeli airliners in flight, marks a new low in the behaviour of terrorist groups.

In every war, some innocents suffer; civilians are caught in a crossfire, or a child is the victim of a bomb intended for another target. It is out of feeling of obligation to minimize such tragic occurrences that civilized countries have sought to create humane rules of war. It was the brutal disregard of such rules by the Nazis in the bombing of Warsaw, Rotterdam and London that earned Hitler's armies humanity's contempt.

Similarly, it was the indiscriminate shelling of civilian targets such as the Petach Tikvah, the destruction of a school bus full of Israeli children, the bombing of crowded bus stations, movie theatres and markets and the mid-flight destruction of Israeli planes by Arab terrorists underlined the callous opportunism of the Fatah that wiped out their claim to be idealists, operating on behalf of an ideological commitment.

Arab guerrilla groups have been doing rather badly. The weakest and most precarious of the Arab kings has practically wiped them out. In spite of declarations of support, they have in reality been betrayed by the Arab states. With their support draining away the terrorists are seeking a propaganda victory. They are looking for easy targets with high publicity potential. The destruction of airliners offers the cheapest victory. If innocent people, non-Jewish as well as Jewish, must suffer, that is not their concern.

To destroy innocent people, whom one has never met, is horrible enough but at least there is a quality of impersonality which protects the plotter from the full force of his guilt. But to use someone whom one has known, whom one has professed to love, as a human fuse in such an act requires a peculiarly bestial turn of mind.

It is one thing to volunteer to give one's life in a cause one holds dear; it is another to dupe others into committing wholesale murder.

Fortunately, the vigilance of Israel's security forces managed to abort the plot. The girls and the planes' passengers survived. But respect for Arab ethics is dead.

letters to the editor

Disappointed in Davis

Dear Editor:

As an active supporter of the parochial school system (father of three children at a Hebrew Day School and member of its board) I am, quite naturally disappointed in the decision of Mr. Davis not to grant us full support. It must be noted however, that a door was left open to some assistance now and reconsideration later.

We will do well to think before any further steps are taken and all avenues of cooperation and assistance by the government are explored. It would do us little good to threaten with withdrawal of votes, as you aptly noted in your Commentary on Sept. 3, there is no Jewish vote in Toronto. If you will look at the electoral map of Toronto you will notice that areas with heavy Jewish population did not, in the past, elect a single Conservative MPP, which is a characteristic of the so-called "ethnic" groups in the whole province. Even if there was such a thing as a concerted action on the part of Jewish electors how much can we influence the outcome of an election with only 5% of the population? In addition not all members of the Jewish community support our efforts in obtaining assistance from the government.

The action of the Ontario Committee for Government Aid to Jewish Day Schools should be commended and supported but its incursion into partisan politics must be curtailed lest we forget our original goal, furtherance of Jewish ethics in the contents of our life and citizenship.

Michael Madeaker

Arab propaganda mill grinds on

by W. Gunther Plaut

W. Gunther Plaut

In the forthcoming United Nations debate Israel's enemies will make various claims hoping that if they are repeated often enough they will appear to be recitals of facts. Among these will be the contention that Israel has no right to exist because it "stole the land from the Arabs;" that in 1948 a small Jewish minority owning 5% of Palestine acquired mastery over the Arab majority who owned 95% of the land.

What are the facts? 8.6% of the land was owned by Jews either individually or through the Jewish National Fund. 3.3% was owned by Arabs who chose to stay in Israel and whose property was never touched. 71.2% was Government land, which is to say that before 1948 Britain as the mandatory power was the titular owner and after 1948 the State of Israel. Most of this land was in the Negev, was largely uninhabited, was arid or semi-arid and was never owned by Arab farmers either under the British or the Turks. If you add all this together you are left with 16.9% of land which was owned by individual Arabs who fled when the war broke out, a claim quite a bit below the 95% which the Arab propaganda machine has been claiming of late.

It should further be kept in mind that many of the refugees who today inhabit the camps in Gaza, Jericho and Jordan were not themselves formerly landowners. They had been driven off the land many decades before there was an Israel and had become city or farm laborers. If they were disinherited it was due to Arab feudal lords of past generations, a sin for which Israel can hardly be expected to pay today. In fact, says Abdul Razak Kader, a prominent Algerian political writer now living in exile in Paris:

"The nationalists of the state neighboring on Israel, whether they are in the government or in business, know that at the beginning of the century and during the British Mandate the marshy plains and stony hills were sold to the Zionists by their fathers or uncles for gold, the very gold which is often the origin of their own political or commercial careers. The nomadic or semi-nomadic peasants who inhabited the frontier regions know full well what the green plains, the afforested hills and the flowering fields of today's Israel were like before.

"The Palestinians who are today refugees in the neighboring countries, and who were adults at the time of their flight know all this, and no anti-Zionist propaganda - pan-Arab or pan-Moslem - can make them forget that their present nationalist exploiters are the worthy sons of their feudal exploiters of yesterday and that the thorns of their life are of Arab, not Jewish origin."

Those of us who put our pennies in the collection boxes of the Jewish National Fund when we grew up will also not forget the prices that we had to pay for land in old Palestine. Less than 30 years ago we paid $1,100 per acre for a tract of sand, ten times the amount of money you needed to acquire a rich piece of land in Southern Ontario.

Dr. Plaut is Rabbi of Holy Blossom Temple and Chairman of the Canada-Israel Committee, Ontario Region. We hope to publish his column regularly.

Rabbi Emanuel Forman

Yihyeh Tov

by Rabbi Emanuel Forman

Yihyeh tov. "It will turn out alright."

A visit to Israel will quickly confirm the mood and message of this popular idiom. It is, undoubtedly, an authentic reflection of the profound optimism and faith of a society which confronts with confidence emnity from without. The same visit, however, will also disclose that this kind of optimism and faith does not, unfortunately, extend to include the problems facing that same society from within.

A year of relative quiet on the borders of Israel has brought to the surface within the borders unrest and conflict which have been heretofore suppressed. Of these, the most critical and painful is the growing crisis in the realm of "religion". What with the many halachic challenges now facing the Rabbinate ("Who is a Jew?", conversions, autopsies, illegitimacy, etc.), what with the continual threats and counter threats of secular and religious parties, what with the sad scene of stone throwing on the Sabbath, can one still utter with confidence the conviction yihyeh tov?

How to bridge the growing gap between the "religious" and "non-religious" in Israel? (I have used quotation marks intentionally. These very terms have been rendered somewhat meaningless in the Israeli context and the time has come to say so.) I am personally convinced that the resolution cannot come from any of the existing political, legislative or religious institutional frameworks presently operating in Israel. Nor can it come from the importation from without of any Western forms of religious life be they Reform, Conservative or Orthodox. Resolution can only come, it seems to me, from within the educational arena. Only if imagination and boldness are applied therein, with the major goal of creating an open religious society possessing sensitivities which cut across denominational lines, can we look forward to the gap being bridged.

Such attempts, are I am happy to say, beginning to appear on the Israeli horizon. As yet, they are few and far between. We in the Diaspora, are obligated to search them out and to give unto them our total support. At the same time, we should refuse, any longer, to aid those educational institutions which tend to further polarize and divide. If this path is taken, there is the real possibility of transforming despair into hope, of replacing heat by light. Only then will we be able to say, as well, of the internal problems now facing our people - yihyeh tov!

book review

Bizarre encounter in Essalen movement

by Arnold Ages

Author Stuart Miller

In the beginning there was Portnoy; now there is Miller.

Stuart Miller, however, thinks that he has now found the ultimate truth in life. And the way he found it was through the Essalen Human Potential Movement.

A precocious professor of English literature at an eastern American university, Stuart Miller decided to spend one of his vacations at Big Sur in California.

His stay there brought a perception of life he never anticipated finding in the movement's bizarre encounter groups.

Initially his attitude towards the other participants in the encounter sessions was one of undisguised scorn.

He freely admits that one of the reasons he went off to Big Sur after a recent divorce was to obtain lots of sex.

The first 250 pages of his memorandum reveals that on this score he was not disappointed. The Essalen institute provided him with ample opportunities to indulge his senses as well as his sensuality.

But even in the early portion of this document the observant reader will see that Stuart Miller, Ph.D. was looking for something deeper in life.

In the encounter sessions it was not long before the psychological chinks in his armour began to wear thin. He discovered for example, that he was oversensitive about being short.

It was also revealed to him in the frank exchanges with his encounter colleagues that he was selfish and dishonest.

These discoveries were made possible by the Essalen technique of having group participants confess their innermost sins and desires to each other.

In this regard, the Human Potential Movement bears a striking resemblance to the Moral Rearmament groups that were popular on this continent some dozen years ago.

After weeks of these soul shattering exchanges with fellow human potentialers, Stuart Miller was resting one day in his room when lo and behold he came across a copy of a Bible someone had left in the room.

Containing both the Old and New Testaments, this Bible became the catalyst in transforming Stuart, the intellectual Jew from New York, into Stuart, the born again recipient of Christian divine grace.

Sound familiar?

Of course it does. It's the Christian missionary tract all over again, replete with the converted Jew giving his testimony about how he found his Lord.

But at least with the missionary tracts the reader knew where he stood. With Stuart Miller, you have to read almost a hundred thousand words before discovering that this Jewish intellectual found goodness, truth and happiness in the pages of the New Testament. Accompanying his revelation is the habitual condemnation of the Hebrew Bible and its "coldness".

We should not assume that Miller's discovery stems necessarily from his exposure to the human potential movement.

What the movement did, however, was show him that his life up to that point, was in many ways, empty. It is regrettable that he did not fall back on his Jewish roots and attempt to explore its classical sources before embracing his new creed.

There is no point disputing Miller's interpretation of Judaism or the Hebrew Bible that appear in the pages of this book - you can't argue with the new convert.

I prefer Portnoy.

No political bloc, aid body decides

The Ontario Committee for Government Aid to Jewish Day Schools has decided not to enter the upcoming provincial election campaign as a political bloc.

But it will ask members of the Jewish community "to work within their respective political parties towards the achievement of the announced goals of the committee," said a news release this week from the office of Rabbi Stuart E. Rosenberg, committee chairman.

The text of the release:

"The members of the Ontario Committee for Government Aid to Jewish Day Schools profoundly regret the recent decision by Premier William Davis not to extend aid to Catholic Secondary Schools nor to Jewish or Protestant day schools.

We consider this a backward step which can only penalize the existing school systems in the Catholic, Protestant and Jewish communities of Ontario. Indeed, in some cases the premier's decision may lead to the closure of schools and this would be a tragedy for all of Ontario.

As citizens of the Province of Ontario, our Committee reflects the broad political spectrum; our members belong to all three parties. We shall not enter the forthcoming Provincial election campaign as a political bloc. On the contrary, we will ask members of the Jewish community, to work within their respective political parties towards the achievement of the announced goals of our Committee.

* * *

We shall therefore continue to press on vigorously until what we believe to be our fundamental Canadian rights, already achieved in other Provinces of Canada, will be met in Ontario, as well."

Soviet Jews' struggle high point of year 5731

by J. B. Salsberg

The Jewish scene is of global dimensions; so how can one compress into a mini-frame, like this column, even a segment of such vastness? Obviously one cannot. At best one can only point out the peaks of that broad panorama. So what was the peak of Jewish accomplishment in the past year?

From my lookout station it is crystal clear that the unyielding struggle for national survival, which Soviet Jewry has been engaged in for more than a half century, has reached such courageous and inspirational heights during the Jewish calendar year 5731 that it easily surpasses every other Jewish effort anywhere else for that period of time. It was the high point of Jewish experience in the past 12 months.

The granting of top honors to the Jewish community in the Soviet Union does not, of course, imply any underestimation of the efforts and sacrifices made by other Jewish centres.

Above everything it does not suggest any diminution of the importance of Israel's current tasks and accomplishments. Indeed, one could argue that it is questionable whether the present magnificent explosion of national consciousness and determination to survive of Russian Jewry, would have manifested itself without the inspiration by the state of Israel. By the same token it should also be acknowledged that, second only to the overriding need of defence, there is no more significant concern, or promise, for Israel than the strivings of so significant a portion of Russian Jews to reach its shores and to become part of the re-born Jewish State.

Soviet Jews Taught and Inspired

To appreciate the heroic proportions of the struggle which the vanguard of Soviet Jewry conducted last year one has to bear in mind the circumstances

1. In the U.S.S.R. no individual or group, other than the government or Communist party apparatus, "calls a meeting" or "stages a demonstration." No individual or group can "circulate a petition" to be presented to the authorities or to "criticize the powers that be" on any substantive matter through any media. Those and many other activities, that are taken for granted elsewhere, can only be done in the Soviet Union at the risk of the most severe punishment - from the loss of employment opportunities to the most cruel imprisonment and deportation to slave camps in far off Siberia.

One has to be truly fired by an all-consuming dedication to an ideal to risk the sacrifices which must be expected by those that engage in the kind of militant and defiant struggle that so many Soviet Jews have been and are continuing to conduct. One can only stand in awe before such a display of heroism and say: "Glory to those brave and inspiring men and women!"

2. Russian spokesmen and their Lilliputian apologists elsewhere repeat, like automatons, the empty phrase that there can be no anti-Semitism in the Soviet Union and that there can be no discrimination against any nationality there because such actions would be contrary to their constitution and, besides, the "national question" has long ago been solved in the Soviet Union. (Try and tell that to the Soviet Ukrainians and to the members of other small nations in the U.S.S.R.!)

But behold, the Soviet Jews have now wrought a near-miracle: they have given life to the most pristine, classical form of Zionism to be found anywhere in the Jewish world of the '70's! It is Herzlian in its concept and ideology!

What a thunderous condemnation of the "national policy" of the Soviet Union this Zionist revival in Russia represents! What a demonstration of the Jewish national will to survive and continue is being revealed in Russia! And what a tribute to the stimulating and inspirational role of Israel in the life and struggle of the second largest Jewish community in the world!

3. The spectacular struggle of Soviet Jewry last year has resulted in another near-miracle in the ranks of world Jewry. It inspired the Jewish communities everywhere to the most massive public demonstrations of solidarity with their kinfolk in Russia ever achieved before.

This feeling of national solidarity found its apex in the historic Brussels Conference on Soviet Jewry early this year. The significance of Brussels lies in its successful unification of world Jewry for the specific purpose of helping its embattled brothers in Russia in their struggle for the right to leave and for their right to a distinctive national, cultural and religious life within Russia as a part of the world-wide Jewish community.

Brussels was also an important contribution that the Soviet Jews made to Jewish consciousness and commitment everywhere.

On the threshold of the New Year we send to the Jews in Russia not only our Shana Tova greetings but also our salutes and pledges of undiminishing solidarity and support.

Borough of York mayor -- new breed of politician

by Esther Mehr

The woman's voice was becoming less strident as she was gently ushered to the door. By the time she had reached it she was smiling, having been reassured that her problem would be looked into.

Placating irate citizens doesn't faze Phil White, who is serving his first term as mayor of the Borough of York. "It comes with the job," he says. "Someone has to listen."

A dapper, soft-spoken man, Mr. White reflects the image of the new breed of politician - intelligent, earnest and articulate. As a Jew representing a predominantly Anglo-Saxon constituency, he is fully aware of the complexities of his office.

"York has a population of 150,000 of which less than 5,000 are Jewish," he stated. "There is a substantial representation of Italians and other ethnic groups, but with the amalgamation of York and Weston in 1967, the vast majority of the electorate are Anglo-Saxons."

Has he encountered any anti-Semitism? "None to speak of. I can't recall a single incident," Mr. White said. "This city and I think Canada as a whole have undergone fantastic changes in the past 20 years, due to a great extent to the influx of immigrants to this country since World War II. Nathan Phillips (Toronto's first Jewish mayor) broke the barrier for Toronto and at present I can think of two sizeable communities with Jewish mayors - Sid Buckwold of Saskatoon and Saul Laskin of Thunder Bay. Jewish mayors are no longer a novelty in Canada."

Phil's parents emigrated to Toronto from Eastern Europe over 50 years ago. Like most Jews of that era, they worked hard to provide for their children, determined that they should have the best possible education.

York Mayor Phil White

"My home background was typical of most Jewish kids of my generation," he continued, "a mingling of old traditions with the new, which enriched parents and children alike."

He attended Palmerston Ave. P.S., Harbord C.I. and graduated from the U. of T.'s College of Pharmacy. He operates a drug store in partnership with his brother Murray, who is also a pharmacist.

Actively involved in community affairs in York where his business is located, Phil White was thrust into the political arena through his participation in the ratepayers' association. He was approached by a citizen's group to run for alderman. That was 12 years ago and he's been a successful candidate ever since. He held the aldermanic seat for eight years and topped the poll when he ran for controller, an office he held for the next three years. In his first try for the mayoralty, he beat his opponent by a substantial majority.

"My most solid support has come from Weston, not Cedarvale where the Jewish vote is," Mr. White said, "this district has been one of the least politically active in the Borough of York. I'm happy to say there have been signs of change in the past few years with far more voter participation."

Phil White and his wife Helen, live in Downsview with their four children, Byron, Glenna, Lesley and Kevin. A member of Beth Tzedec Synagogue, he has not been involved with any Jewish fraternal organizations due to the demands of his office.

"Fortunately, my brother is able to handle the business for both of us," he said. "The office of mayor is a full time job, and with all the extra meetings I must attend, I have very little time left to spend with my family."

What would he most like to accomplish while in office? "Improving the image of the borough," he states emphatically. "At present we are planning a recreational, creative playground on the Cedarvale school grounds, which will be unique in concept. The land will be contoured and the layout designed to bring out the searching curiosity of children. I would also like to do something of a creative nature for the uncompleted section of the Spadina Expressway, but of course, that will have to wait until a firm decision is made regarding a rapid transit line in the area.

"Urban living has become so complex, anything that enhances the quality of life is healthy for the city and all people who live and work there."

Mosaic

Students clash over life styles, culture

by Marc Mishaan

ZIGERVILLE, PA. - On Thursday, Sept. 2 Jewish students from around the world began arriving in the Delaware Valley area at Zigerville, for the first International Jewish Student Conference on Jewish Culture and Life Styles.

Approximately 280 students connected with the World Union of Jewish Students and the North American Union of Jewish Students - Network participated in the six day living experience. The meeting of students from countries such as Yugoslavia, England, France, Finland and Italy was called to strengthen ties between North American Jewish students and their counterparts.

The Pennsylvania location was chosen because of the close ties and cooperative relationship between the Federation of Jewish Agencies and the organized Jewish student community. The F.J.A. commission of student affairs granted $7,000 for the conference to cover cost of food, manpower and administrative expenses. The Jewish Y's and centers made the sprawling campsite available for the conference.

The purpose of the conference were fourfold:

1. To motivate Jewish students to explore the roots of their Jewish heritage and to relate this to their present lives and their roles in the Jewish and general communities.
2. To explore the various possibilities open to Jewish students in living and creating their own Jewish lives.
3. To facilitate the exchange of creative ideas and methods in fostering Jewish identity and knowledge.
4. To enable young Jews from western Europe, Isreal and North America to learn from each other and to share insights on common problems. Edy Rauch, a 30 year old South American who is chairman of the World Union of Jewish Students, expressed the feeling that there was a vacuum in the Jewish student world, particularly in Europe. He said that general Jewish political issues were dying down and that these were the basis for the European Jewish students commitment. Mr. Rauch explained that this was quite different from the North American Jewish Students religious and/or cultural commitment to Judaism and Israel.

Commenting on what Mr. Rauch termed a "North American Phenomenon" a French student said that "whereas North American Jewish Students are experiencing a renaissaince in spiritual and cultural Judaism and are clamoring for more and better education in all communities, their European counterparts are still viewing their Jewishness with shame. Europeans are immigrating to Israel to find a place where they will no longer be pointed out as Jews by other citizens and North Americans are immigrating to Israel for very spiritual and idealistic reasons."

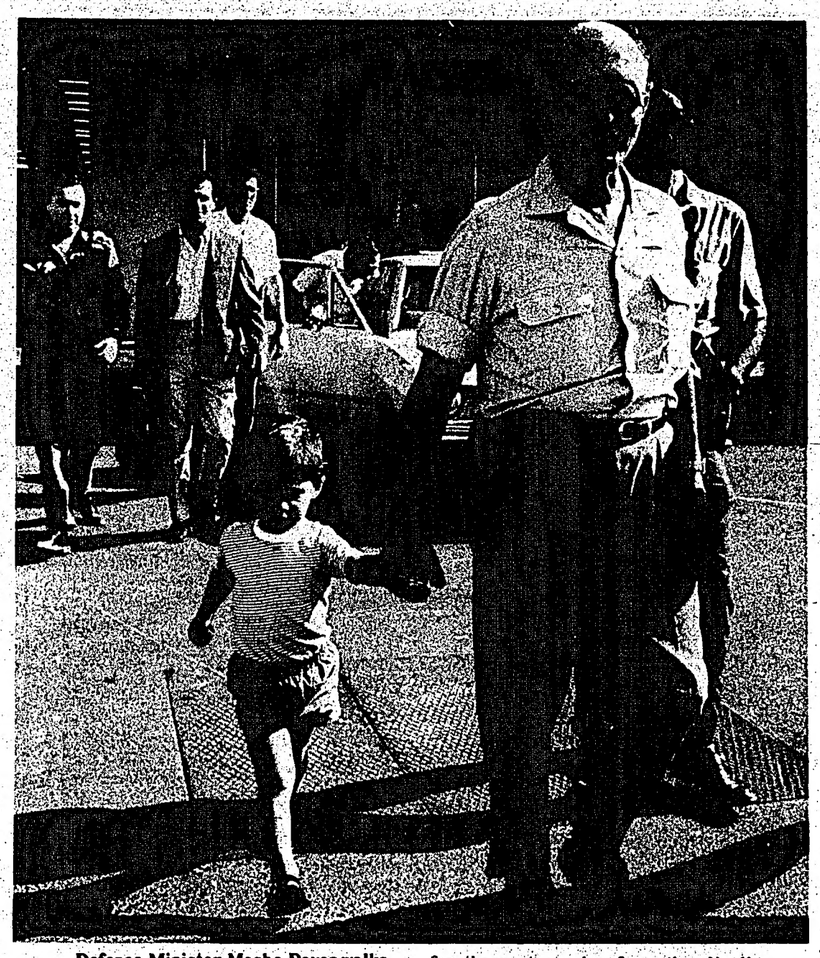
On Friday there were six workshops. These were teaching oriented groups led by people invited to the conference specificially to operate as resource persons. One of these workshops, the Jew in Islamic Society, included in its list of resource people Mr. Zvi Gabai, Vice Consul General for Israel in Philadelphia, Pa. Mr. Gabai who is himself a Sephardic Jew has been with the Israeli consulate in Philadelphia for three years. Mr. Gabai said he found the workshops on Sephardic Jewry exciting and positive, although he admitted to disagreeing with much of what the Israeli students said about the discrimination against Sephardic Jews in Israel.

Mr. Gabai said he did not think the Israeli Black Panthers and their methods are a "realistic means to a solution." Two Israeli's, one Sephardic and one Ashkenazi expressed the opinion that "the Panthers had given many youths a political alternative to stealing and prostitution . . . the young now have a legitimate political outlet to express their grievances."

During the workshops on Jews in Islamic societies it was announced that a world union of Sephardic students has been organized. Shimon Ohaya, president of the Student Organization at Bar Ilan University Ramat-Gan Israel, agreed to act as an Israeli organizer and liason between Sephardic Jews in Israel, North America and Europe. Groups are being formed in New York, Seattle, Montreal and Toronto.

At an informal workshop Hanah Rothstein of Brooklyn, N.Y. stimulated interest in a women's caucus and three well attended sessions followed. These sessions dealt with women in Jewish life.

Later, at the evaluation session, Menachem Kellner, the recently appointed secretary general of the Canadian Union of Jewish students, said "that after spending three years studying in St. Louis the very sight of hundreds of young Jews concerning themselves with things Jewish was very refreshing. The conference has been a great success. The interchange of ideas and experiences among Jewish students of very diverse backgrounds had been extensive and a great deal of learning seems to have been going on." Debby Littman, another Canadian who was responsible for coordinating the conference and its subsequent success, said she "found the conference to be a vehicle for generating enthusiasm and concern for Jewish life and leadership."



Defence Minister Moshe Dayan walks his grandson Dan to an El Al plane at Lydda Airport. The four year old boy and his mother Yael had been visiting Dayan for the past couple of months. Yael's husband, Col. Dov. Sion, is military attache at the Israeli embassy in Paris. (Israel Sun photo)

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Medical student

Israel lieutenant breaks up ambush, cited as hero

JERUSALEM (JCNS) – A reserve lieutenant in the Israel Army who broke up an Egyptian commando ambush on the east Bank of the Suez Canal last April, was presented with a citation commending his 'presence of mind, courage, resourcefulness, and perseverance, in the face of the enemy.'

Zion Pilus, now a medical student in Italy, was in command of a patrol nearing the end of its tour of duty when he spotted Egyptian commandos waving an Egyptian flag in the northern sector of the Canal.

He opened machine-gun fire immediately and ordered his men to do the same. Meantime, he called up tanks and artillery from the rear.

From his exposed position between the commandos and the reinforcements, Pilus directed the battle in which the Egyptian artillery joined from the opposite bank. The 40 minute battle ended with the Egyptians fleeing and, it was believed, losing two boatloads of men in their attempt to regain the opposite bank. Pilus, who is in his 20's, took the Egyptian flag as booty.

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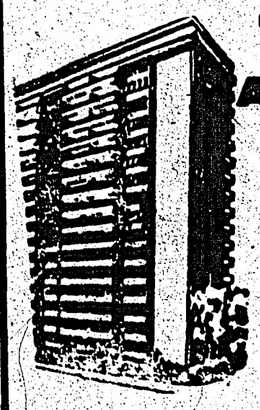

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CITY OF TORONTO PUBLIC NOTICE
"PIONEER WOMEN DAY"
TUESDAY, SEPTEMBER 14th, 1971

Pioneer Women's Organization was formed in 1925, and stresses the importance of human dignity and the maintenance of democratic traditions. Their program is geared to fostering active citizenship, creative Canadian Jewish living, and to provide social services in Israel.

The City of Toronto is pleased, therefore, to proclaim Tuesday, September 14th, 1971 as "Pioneer Women Day," and commends their work.

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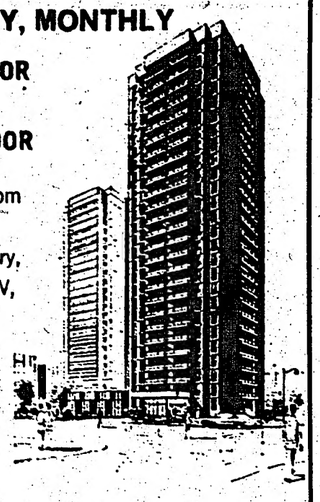

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Living

Sound and light Judea

by Carol Kotlarsky

OTTAWA – During the six months of Montreal's world-in-miniature Expo '67, thousands of Jews gravitated toward two pavilions - those of Judaism and the State of Israel. There they retraced their heritage and history through the Torah, Talmud, literature, music, and art.

Now, after many hours of research, planning, and plain hard work by Ottawa photographer Reuben Lightstone, the stark and often haunting scenes from those pavilions are again arousing in Jewish audiences feelings of grief, exhaltation, and hope.

Combining the resources of the Ottawa Jewish community and his own considerable photographic and electronic skills, Lightstone has assembled a two-hour sound and light show, which he calls **Judea at Expo '67.** Because he thought two hours was too long a show for breakfast clubs, he has also produced a 48-minute, self-contained version dealing only with the Pavilion of Judaism.

From the first roll of the drums that sets the stage with Hatikvah, music, together with the mood-setting narration, provides a compelling complement to the quickly-moving slides. These 35 mm. slides take the audience from the Ten Commandments and the Temple in Jerusalem, through the exodus from Europe to modern-day Israel. Just as Hebrew psalms played such a vital part in the Temple ritual, so Yiddish song was an essential element in European Jewish life. It continues, along with the rousing Hebrew music that today is popular far beyond Israel to express every mood of Jewish life.

One song that is heard throughout the show is **A Zemerl Tzu Gat** (a little song to God). Lightstone chose it because, as he explains, the ideas expressed in it "are profound, as true today as ever. The tempo of the music is suitable, with some long notes and some light and gay that those watching can clap their hands to."

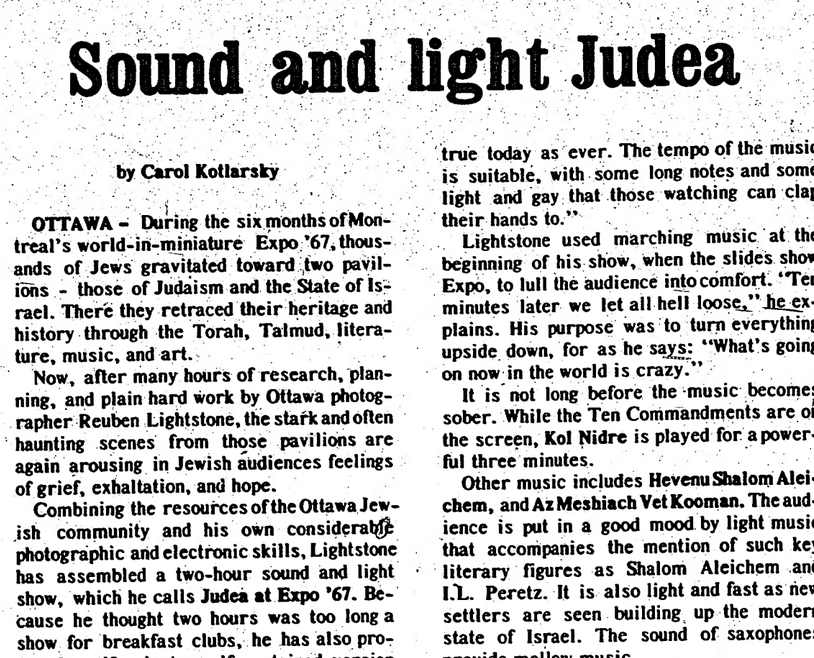
Lightstone used marching music at the beginning of his show, when the slides show Expo, to lull the audience into comfort. "Ten minutes later we let all hell loose," he explains. His purpose was to turn everything upside down, for as he says: "What's going on now in the world is crazy."

It is not long before the music becomes sober. While the Ten Commandments are on the screen, **Kol Nidre** is played for a powerful three minutes.

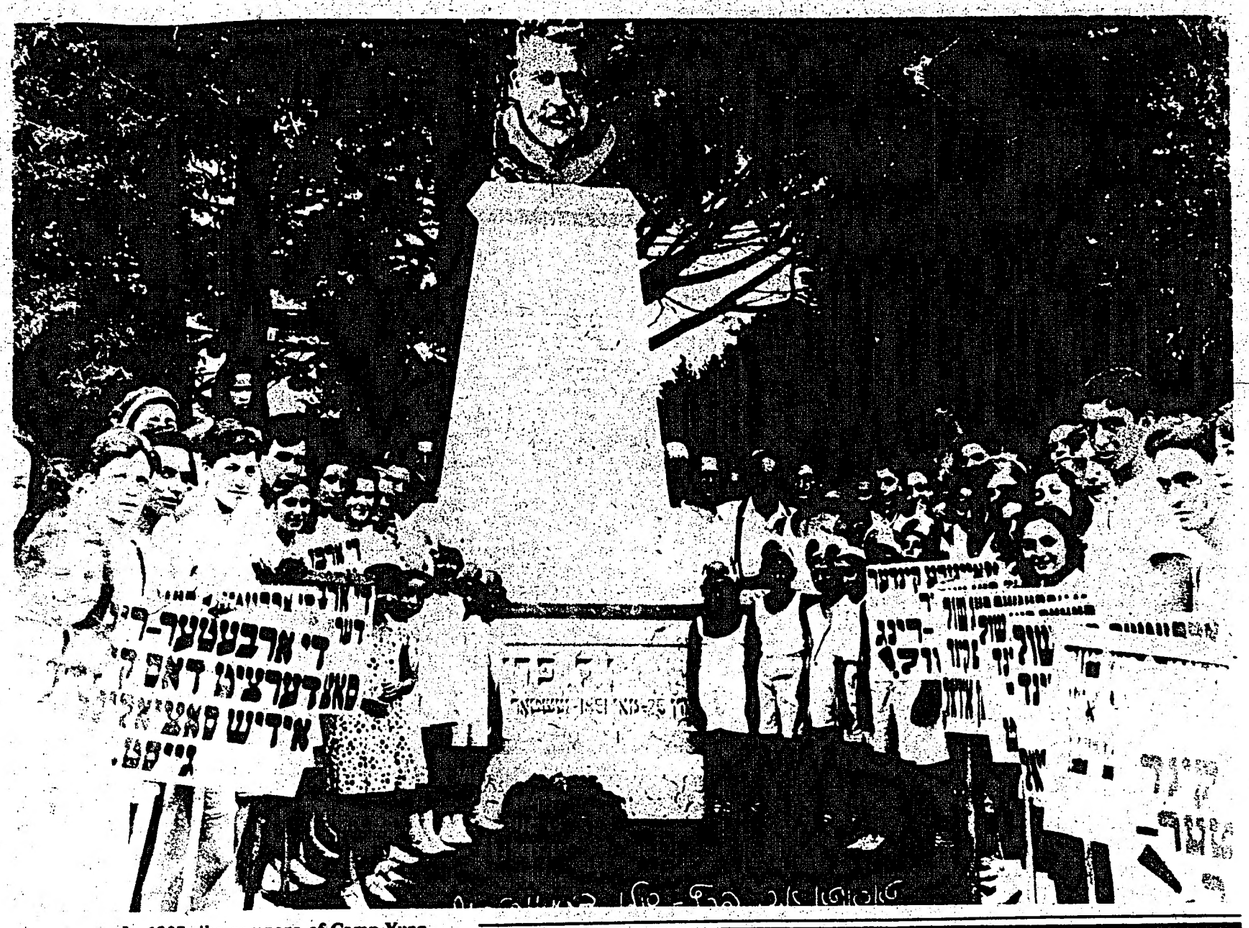
Other music includes **Hevenu Shalom Aleichem,** and **Az Meshiach Vet Kooman.** The audience is put in a good mood by light music that accompanies the mention of such key literary figures as Shalom Aleichem and I.L. Peretz. It is also light and fast as new settlers are seen building up the modern state of Israel. The sound of saxophones provide mellow music.

A photographer with the Canadian Government Printing Bureau and the father of six, Lightstone received much of his help from 10 persons in Ottawa. Neil Cohen provided much of the narration; Faigl Rosenberg, the Yiddish; Tamar Gringorten, the Hebrew; Frances Fagin, the fashion; and Cantor David Aptowitzer, the music. Mark Goldstein was the typanist, Rabbi Jacob Cement sounded the shofar, Rabbi Reuben Bulka was the religious adviser, and Dr. Abraham Slone was a "jack-of-all-trades." Malca Goldstein provided the graphic arts, as well as narration. "Her soft voice purrs along," says Lightstone.

So far, **Judea At Expo '67** has had six showings in Ottawa, with more planned. Although interest has been shown from a Montreal group, this sound and light achievement has yet to be enjoyed outside of Ottawa.



Torah crown from pavilion of Judaism



nostalgia

In 1937, the campers of Camp Yungvelt, sponsored by the Workmen's Circle, held a "demonstration" in Vladeck Square, before the simulated granite monument of Y.L. Peretz. The placards exhibited by the demonstrators called for parents to send their children to the Workmen's Circle Schools so that they might be "raised in the spirit of Jewish socialism." Many of the faces seem familiar. They probably include some of our prominent lawyers, accountants, pharmacists, artists and organizational leaders. Can you identify them?

Singer deplores film's lack of Jewish theme

By HERBERT G. LUFT

Songstress Lainie Kazan told your JTA columnist at her cafe opening at Century Plaza Hotel's Westside Room in Los Angeles that she was happy with the production in Yugoslavia of her very first motion picture, 'Romance of a Horsethief' in which she portrayed a gypsy-proprietor of a bordello in the pale of settlement in Czarist Russia of yesteryear. The film stars in the title role Eli Wallach, with author-performer David Opatoshu, Jane Birkin and Oliver Tobias as members of the Jewish community, and Yul Brynner as the Cossack leader who makes their lives miserable. Lainie, who is outspoken about her heritage, deplores the fact that the producer and director of the movie didn't have the courage to make the film on a specific Jewish theme.

Barbra Streisand and Ryan O'Neal have started rehearsals on Warner Bros. sound stage of What's Up Doc?, with producer-director Peter Bogdanovich starting photography on location in San Francisco August 16th. The story is based on a treatment by David Newman, Robert Benton and Bogdanovich, with a scenario by Buck Henry.

Fiddler on the Roof, Broadway's longest-running musical is heading to become the movies most successful picture with advance sales piling up in the millions, basically with charity premieres by Jewish organizations.

Screen writer-producer son of pre-Hitler Germany's great actor Fritz Kortner, has sold his Hollywood expose novel, 'Jim For Sale' to producers Elliott Kastner and Jerry Gershwin, originally for an American production. In the meantime, two German filmmakers, Peter Fink and Alfred Weidemann, have approached Kortner to switch the locale to Berlin and shoot the picture in a continental studio.

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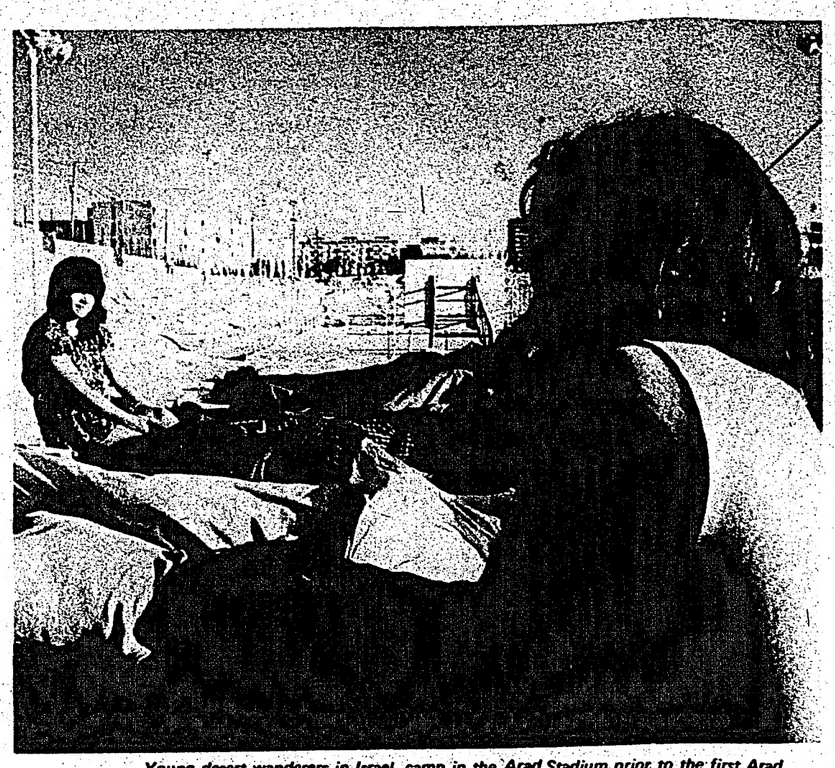
Living

Young travellers invade desert for festival of rock music

Out of sight! A hirsute legion conquered the desert around Arad, and the occupation was benign! Encamped in the Arad stadium, as well as in hotels and hostels, a small but enthusiastic throng of summer youth visitors attended two evenings of Israeli folk and rock music on July 20-21st. The young foreign guests of the municipality of Arad also took day-long excursions to Masada and Ein Gedi, thus acting out the Youth Festival's Negev theme: **The Awakening Desert.**

Initiated by a group of new immigrants, the Arad Festival was intended as a promotional scheme for a projected International Youth Center and Hotel in Arad. Tentative plans are to hold another festival next year on a larger scale.

Among the visitors of the first festival were young travellers from many countries who arrived as individuals and in small groups, clad in the international-vagabond-youth style and carrying sleeping bags. The municipality of Arad provided water, toilet facilities and food stands, removed obtrusive fences from the Arad stadium, raised its stage, and arranged festive lights all about. The sound amplification had the requisite high decibels. In the desert stillness, under the clear, star-studded sky, the ear-piercing shrieks of rock minstrels and electrified guitars testified to the oneness of mankind, junior division.



Young desert wanderers in Israel, camp in the Arad Stadium prior to the first Arad International Youth Festival. Among those attending two evenings of rock and music were youthful travellers in Israel and volunteers on Kibbutz and archaelogical projects. Israel is fast becoming a beacon for young summer visitors, a middle-eastern youth assembly-point like Amsterdam or Copenhagen.

Not that the kids had the evenings all to themselves. The sturdy burghers of Arad, one of Israel's fastest-growing development towns, came out in large numbers to listen and watch - though from a conservative distance, sitting on the concrete tiers of the stadium. Around the band stand and on the stadium grounds, gathered students and soldiers, foreigners and Israelis, and a number of local Negev Beduin youth. Present also was a family from Dimona, immigrant Black Americans of the Jewish faith, who were conspicuous in their well-tailored American clothes. Undaunted by a day of labor under the desert sun, American college youth who were working at the archaeological dig at Tel-sheva cavorted and rocked to the beat of the pop groups. The cool desert night air soothed aching muscles and acted as a tonic for youthful high spirits.

Arad, as a second Negev capital after Beersheva, is situated in largely virgin territory. Visiting youth aren't obliged to fantasize a return to nature, or to ritualize their need for simplicity, escape, communality - the desert conditions make all of this a reality.

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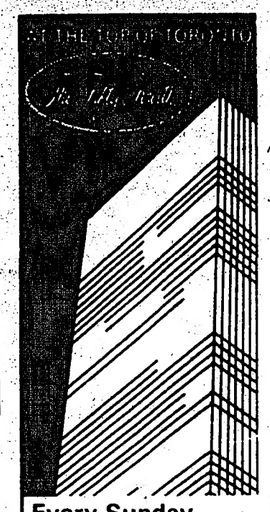

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Entertainment

Mime evening of simplicity and lyricism

theater review

by Jeniva Berger

It struck me at several points during Alex Nagy's full length mime play **The Lamplighter**, that this old and spasmodically performed art form which has never found any lasting endearment with North American audiences, has ironically been the inspiration for our most revered clowns. Indeed, while classical mime has never been a popular attraction, the popularity of the Chaplins and Keatons and Skeltons, who have taken its form and translated it into their own individual form of burlesque, live on and on.

And there are many moments in **The Lamplighter** a bittersweet, romantic and whimsical tale performed in the classical vein by the Canadian Mime Theatre at the Central Library Theatre, when you feel you are watching bits of the Little Man, the Poor Soul, and the Bum with a Heart of Gold. That is, of course, the appeal of mime and of all the sad-faced clowns who have since traipsed across the silver screen and TV screens impersonating the vulnerable small guy who is always the big loser in life.

Nagy has adapted his two-act play from a Czechoslovakian tale, and very simply it tells the story of a bumbling and totally likeable Lamplighter who falls in love with a beautiful girl then watches while she's more successfully wooed by a thoroughly dislikeable but humorous sharpy, the Johnny. In a fit of jealousy, the Johnny stabs the Lamplighter one night and flings his body into a lake where our friend is saved by a trio of poetic fish. Back on land and alive and well, the Lamplighter gains the fortune of the Johnny who has repented, and in his now fine clothes, watches sadly as the girl falls in love with the new Lamplighter.

Neither Nagy, nor Adrian Pecknold, the director of the company and Lamplighter of the piece make any pretentions to sharp satire, acidic comments on life, or contemporary moods in their sentimental creation. For this reason, one cannot compare the work, say to the bitter philosophic incisiveness that Marceau gives to his mime, or even to some of the Mime Theatre's shorter vignettes which have more of a comic nature.

Adrian Pecknold as The Lamplighter.

Instead we can only look at it as an unprepossessing gentle production which has foregone the buffoonery and vulgarity of earlier types of pantomimes in favor of a lyricism which distinguishes the romantic ballets.

In this context, Mr. Pecknold and his small company perform admirably well, with a sort of wondrous innocence that obviously comes when one is happily engrossed in fantasy.

Not only do they carry the fantasy well, but also the limitations and discipline of the fairy tale aura. Pecknold's choicest bits are his discovery of an adventuresome spider, and his underwater sequence during which he carefully replaces his hat on his head only to have water get in his ears. Harro Masko's interpretation of the Johnny was by and large the most colorful and interesting character in the story, but Wayne Sprecht had some very good moments at the end as the Sweeper, and Lulu Smith was a winsome Pied Piper.

With its melancholy leit-motifs, subdued lighting, and softly-coated humor, **Lamplighter** is a good show in which to introduce the young to the wonders of pantomime, and a pleasant evening for those who occasionally like their entertainment lulling.

"True synthesis" in art book

the galleries

by Leonie Goldberg

Vera Frenkel's **image spaces** is at Gallery Pascal. But let us go back to the time when it was still being created – "Object: To make a book within the following limitations: hardly any money; very small press; dependent on favors for platemaking, printing; hardly any time.

"To make a book: of some of my poems; with some new drawings.

"To make a work of art: using the form of a book i.e. sequential rectangles which describe arcs or segments of cylinders when moved; integrating these rectangles with the shapes and substances of the poems."

from the notebook of Vera Frenkel
May 1, 1971

It is in the act of creating this art object that we find the utter commitment of the artist, the publisher and the artist's printer.

The process is long, demanding, challenging; first, the notebook ideas and working drawings, next the choice of paper samples, page size, ink samples; then the creation of the original drawings, negative and photostat for metal plate. Then there are more rough sketches for the cover, making of direct image plates – one for each color. Then the photographic process and the actual printing, and finally pages cut, trimmed and bound.

One can feel the unity of the work, both in formal concerns, and in the cooperative effort of the artist and Roundstone Press.

There is a true synthesis here. It is hard to separate the poems from the drawings (who would want to?) for they are very much a part of each other. The poems and drawings are intertwined on deep levels of feeling and line.

It is a humble yet audacious book. Humble in its subtle visual presence, and audacious in what it undertakes.

The book as an art object is satisfying, and at times deeply moving. The drawings are fragile, full of light and mystery. The qualities of gouache, pencil, ink all come through clearly in the printing. One might note, as an example of the complete concern with which this book was made, how the texture of the paper has much the same texture as the quality of drawing texture employed by the artist.

The book has fold-outs here and there which create an extended and lyrical space, in which the drawings reach out and spread beyond the basic size of the pages.

There are many unusual aspects to the book, unusual and important for the masterful way in which it forms poems and drawings, artist and artisan, book and sculpture.

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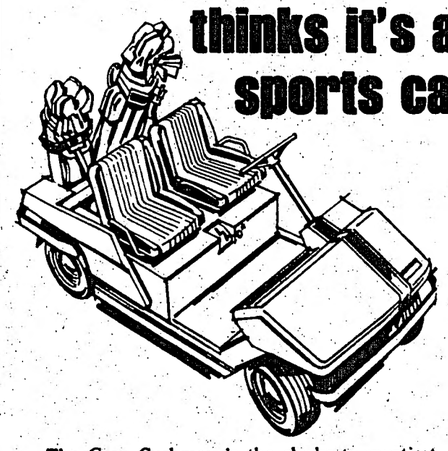
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DUFFERIN

Jewish bodies plan action for visit of Soviet leader

by Lewis Levendel

Jewish organizational leaders are continuing their meetings this week to plan what action will be taken during Soviet Premier Alexei Kosygin's visit to Canada next month.

Informed sources say there have been contacts by Jewish leaders with members of the Canadian government who suggested the matter of Soviet Jewry will be raised with Kosygin.

The office of External Affairs Minister Mitchell Sharp responded to a telegram from the Canadian Jewish News by saying the matter of pursuing discussion with Kosygin on the question of Soviet Jewry is "under consideration." A fuller reply from the minister is expected shortly.

Thr Russian premier is expected to arrive in Ottawa Oct. 18 and stay for seven or eight days. He is the highest ranking Soviet official to visit Canada.

A telegram was sent by the CJN to a number of Commons members asking them whether they will urge the government to discuss the matter of Soviet Jewry with Premier Kosygin.

Herb Gray, minister of national revenue, and Robert Kaplan, Toronto MP, replied that they had brought the matter to the attention of the prime minister. Heath Macquarrie, Conservative external affairs spokesman, said his party will be "making representations" to the government on the issue.

The executive committee of the Central Region, Canadian Jewish Congress, met last week and agreed "there must be some reaction on a national level . . . an orderly demonstration free of any violence," a spokesman said. The steering committee of the Action Committee for Soviet Jewry will be meeting here later this week.

A spokesman for the national congress office in Montreal said the organization was certain "the deep concern of Canadian Jews for their Soviet brethern will well up. And there will be a highly-evident expression of that concern, but which will nevertheless be peaceful and disciplined."

Organizations, including student activist groups, were holding off making plans until Kosygin's itinerary is announced.

Itzhak Ben Aharon, Histadrut Secretary General

Eban in U.S.

(cont. from page 1)

not fully understand, which might be an inhibiting factor in their failure to respond to Israel's proposals of last April: that Israel has no intention of allowing an interim agreement to become a permament arrangement in which Israel would sit tight and the world would be encouraged to forget the Middle East.

Egypt's move

It was reported that Egypt will seek the adoption of a resolution in this year's UN General Assembly debate, calling on Israel to "implement" the Security Council's November 1967 resolution (Number 242) by a specific date, and specifying that the implementation must include withdrawal from all occupied territories.

Mahmoud Riad, the Egyptian foreign minister is expected to stay until after the Middle East debate, probably in mid-November. There has been no confirmation of rumors that President Sadat will also go the the UN.

Meanwhile, the Jordanian plan to precede the Assembly session with a Security Council meeting on Jerusalem was suddenly and surprisingly dropped. Jordan was supposed to propose the meeting on Sept. 1, but apparently decided against it when other Arab States - notably Syria - stated that they would widen the debate to encompass all Arab-Israeli issues, and would insist on a resolution harsher than that proposed by the Jordanians. Egypt, too, was said to have preferred not to have a Council debate in order to save ammunition for the Assembly debate proper.

Premier denounces 'hooliganism'; Customs officials ordered to work

TEL AVIV (JTA) - Customs officials at Lydda Airport have returned to their jobs after a Tel Aviv district court ordered them to return to work under penalty of prison terms. The order marked the first time in the history of Israel that a court intervened in a labor dispute.

The customs strike has seriously effected Israel's exports. The treasury moved this week to allow shippers to by-pass customs clearance for export items and deferred export duty payments.

It was not immediately clear how the striking customs officials would react to the order from the court, as distinct from a government order which they said they would obey. Commenting on the court order, Itzhak Ben Aharon, Histadrut Secretary General, said that the Histadrut would "carefully examine" the legality of the court order. He added it was "not healthy" for courts to intervene in what should be matters between unions and employers. However, he had previously asked the striking customs inspectors to return to work because their walkout had not been authorized by Histadrut.

The leadership of Israel's Labor Alignment met for seven hours on Israel's steadily worsening labor strife. Premier Golda Meir, furious over a wildcat strike of civil aviation workers which paralyzed Lydda Airport for 10 hours demanded at the meeting that illegal strikes be punished by law. She also denounced charges that her government was anti-labor.

Mrs. Meir, who was vacationing when the Lydda strike occurred summoned the Labor Alignment leadership to the urgent meeting. Most cabinet ministers attended including Defense Minister Moshe Dayan who rarely intervenes in economic matters. Mrs. Meir's anger was aroused by the failure of the Lydda employees to give 48 hours strike notice as stipulated by law.

"If strikers do not give notice they must know they are breaking the law and in democratic countries breakers of law are punished even by prison sentences," she said. "If they don't give notice and get off scot free there is no value to the law."

Mrs. Meir declared: "I cannot sit idly and watch as things are deteriorating and approaching a catastrophe. I do not agree to sit on a government when there is an alleged class struggle between it and the workers. I shall not agree in the twilight of my years to head a government which is called a 'millionaires-maker!'

She called the Lydda strike "pure hooliganism" and warned that "racial unrest of the kind we have been experiencing has brought fascism to many countries." She had caustic words for her Alignment partner, Mapam, which she accused of acting in the strike situations as if it were not in the government.

Finance Minister Pinhas Sapir told the meeting that he would not prepare next year's budget under the present circumstances.

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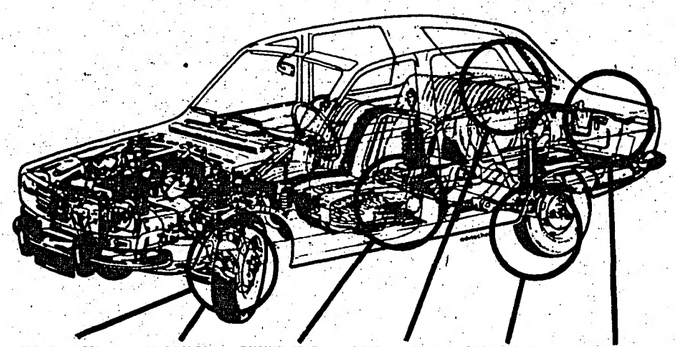

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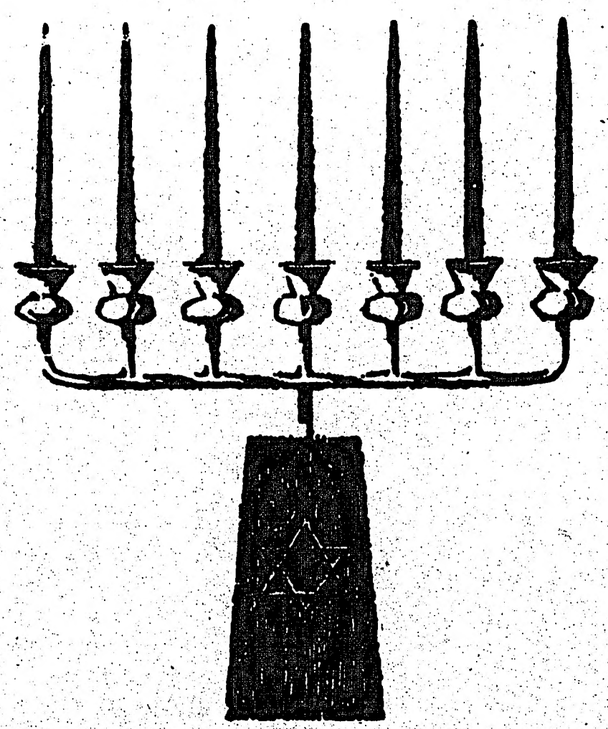

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Merger

(cont. from page 1)

drive and has willingly given them positions of leadership.

Meanwhile, despite the general affluence of the community, the traditional Jewish "masses" continue to constitute the core of Jewish life. The 100,000 Jews who form the present population of Toronto now include recent immigrants from Europe, North Africa and Israel, who brought with them valuable cultural and ideological orientations. And the native-born Jewish population has changed as well. More and more Jews have entered the professions and academic life. Side by side with the financial aristocracy there has developed an intellectual aristocracy which sees its contribution to the Jewish future in intellectual and spiritual, rather than in financial terms. As does, indeed, the growing younger Jewish generation.

The Jewish "masses", the immigrants, the intellectuals and the youths are deeply concerned with the nature of Canadian Jewish life. They wish to involve themselves in social planning, community "interpretation," Jewish educational, cultural and religious life. But they cannot be reached by an organization bound to a fund-raising apparatus, which they view as alien if not, indeed, hostile. The relationship between the organized Jewish community and these groups has been established through the Canadian Jewish Congress. The United Jewish Welfare Fund has, traditionally, been a fund-raising organization, dominated by those whose special skills lie in the raising of money and heavily weighted in favor of the wealthy. A merger between this institution and the Canadian Jewish Congress, whose links are with the masses and the intellectuals, would inevitably alienate these latter.

Proponents of the merger suggest that Congress would exert the major influence in the new organization. Experience negates this claim. The Welfare Fund and Congress differ historically. They differ in their Jewish outlook. To join them within a single body would be to dissipate their energies in a search for acceptable compromises or would make their councils the battleground for an internecine struggle for control.

There is another urgent objection to the proposed merger. The Canadian Jewish Congress operates nationally and is, in fact, the only general Jewish organization with this national character. An amalgamation between the United Jewish Welfare Fund of Toronto and the Canadian Jewish Congress in Toronto must inevitably weaken the responsibility of the Toronto section of the CJC to the national body. The Toronto merger would be followed by a similar merger in Montreal, Winnipeg, Vancouver and, very likely, such other communities as Ottawa, Hamilton, Windsor, etc. The national character of Congress would be destroyed. It would become a head without a body, cut off from the roots of its influence and strength. And Canadian Jewish life would have lost something unique, something above price, something for which we have been envied by the entire Jewish world.

And what benefits would Canadian Jewry receive in return? A further development of those healthy differences in Jewish life which Congress encourages? An instrument which would enlist support more effectively from sources which are now indifferent both to the UJWF and the CJC? No! Nothing has been said in favor of the plan which offers anything more than the saving of a few dollars in administrative expense - and even this doubtful!

The Canadian Jewish Congress is the major force in the Canadian Jewish community. Its view of Jewish life is healthy and constructive. It provides the impetus for an intensified Jewishness within a healthy Canadianism. It has proven itself, through a half-century of service, to be an effective instrument in the struggle for a deeper understanding of Jewish values. It must be preserved, as the reflection of the Canadian Jewish community's collective will - co-operating with all responsible institutions and organizations, but retaining its independence and preserving the democratic impulse which gave it birth.

Africans train

(cont. from page 1)

Israelis in Africa could doubt their genuine idealism and the basically constructive nature of their work. Indicative was the attitude of a British architect who bemoaned the general standards of African building, and the positive approach of the team trained by Israelis in the building of Tanzania's 11-storey Kilimanjaro Hotel. The Israelis had given a three-month crash course in the reading of building plans, drawings, and measurements to the Africans on the building site. The result—the building was completed far ahead of schedule. And to round out the story: Israel's aid to the hotel went even further—an Israeli hotel staff was sent for the first year's running-in period and, concurrently, a group of Tanzanians attended a special course at Israel's own government-run hotel staff school in Herzliya to eventually replace them.

In all the courses, whether those held in Israel or in the countries concerned, great stress is laid on flexibility and adaptation to local circumstances. This again is an Israel speciality in international aid, which sprang originally from the need for adaptation and improvisation forced on the Israelis in dealing with their own problems.

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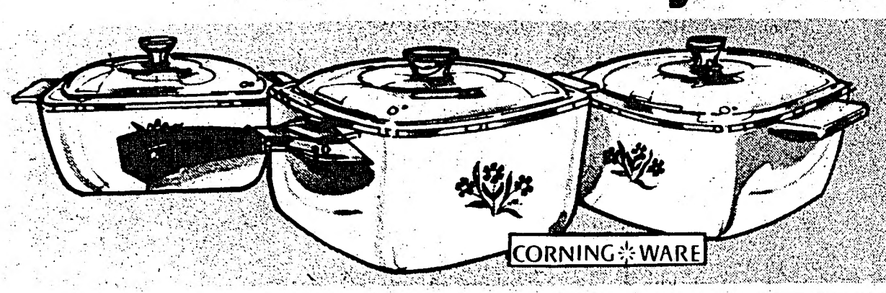

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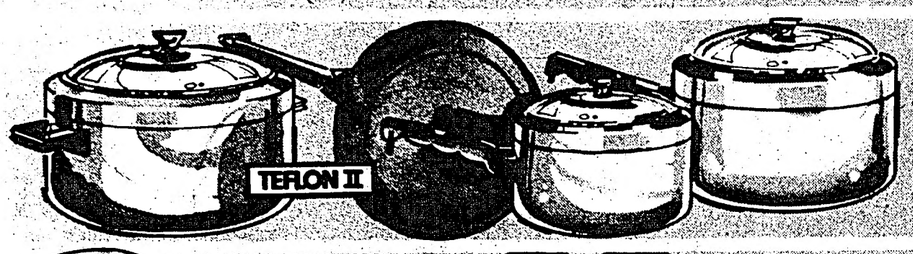

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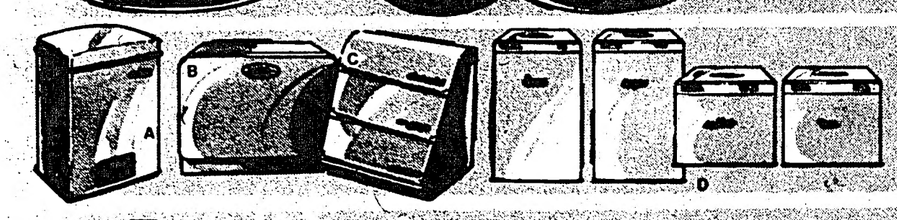

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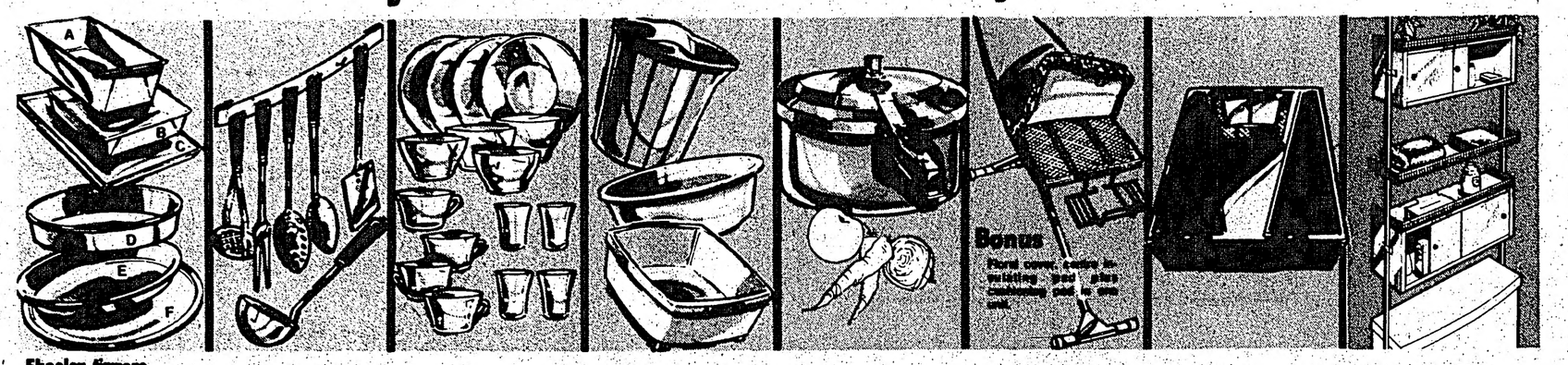

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The Canadian Jewish news

ROSH HASHANAH 5732

NEW YEAR ISSUE * Section II * September 17, 1971

"...And in the seventh month, on the first day of the month... is a day of blowing the ram's horn..."

NUMBERS, 29 : 1

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Reconstitution of the Jewish Agency

By Max M. Fisher

(JTA)—Rosh Hashanah, a time for rededication to the ideals of Judaism and for expression of renewal of our faith, is an appropriate time to reflect on the significance of this summer's founding of the reconstituted Jewish Agency–an historic event which also was a statement of renewal for Jews. That assembly formalized the vital relationship already existing between the people of Israel and the Jews of the free world, strengthening that relationship by formulating a truly functioning structure with clearly defined goals.

For almost 70 years the Jewish Agency has done a significant job in rescuing Jews from persecution and deprivation, bringing them to Israel and assisting them to become self-supporting.

The Jewish Agency, through three governing bodies–The Assembly, the Board of Governors and the Executive–will continue to provide for: immigration and absorption of immigrants to Israel; social welfare services related to immigration and absorption; health services related to immigration and absorption; education, institutions of higher learning and research; youth care and training; absorption in agricultural settlements and immigrant housing.

These functions will be funded by the Keren Hayesod and the United Israel Appeal, which will allocate and supervise the expenditure of funds raised in the United States for specific projects of the Jewish Agency.

Significantly, Jews from outside Israel will have an expanded role to play in the new Agency's work, particularly in the Assembly in which 148 members will represent the United Israel Appeal of the United States and Canada and similar fund-raising bodies in other countries. The Assembly will meet annually to determine the basic policy of the Jewish Agency, act on its budget, deal with major needs and issues and elect its chairman and its Board of Governors.

At its first meeting in June, Louis Pincus was elected Chairman of the Assembly. I have been awarded the honor of serving as Chairman of the forty-member Board of Governors, which will meet three times a year. Interim authority is vested in a ten-man Executive Committee, comprising six residents from Israel, three from the United States and one from England.

This restructuring means that Jews throughout the world now very deeply embrace the obligation, not only to raise funds for the social needs of new immigrants to Israel, but to play a vital and responsible role in developing meaningful immigrant absorption programs. They will bring to this new labor of love and deepened partnership—and use productively on behalf of Israel's people–their wide range of problem-solving expertise. Jews from America and throughout the world have become an additional "human resource" in Israel.

Our generation of American Jews, particularly, since we are blessed with numbers and affluence, must make the most of the great privilege reconstitution has given us: to carry out the holy mission of helping to inscribe our fellow Jews in the Book of Life. With each task we perform in the reconstituted Jewish Agency, ordinary or extraordinary, we pay homage to twenty centuries of our people saying, "We remember."

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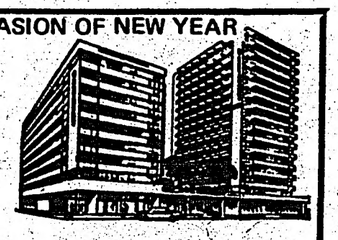

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Anti-Semitism -- The socialism of knaves

By Murray Zuckoff

(JTA) — A spectre is haunting the Left. The spectre is Zionism. From the strident anti-Israeli Matzpen in Israel to the obstreperous Socialist Workers Party (Trotskyist) in the United States, from the French-Jewish pro-Arab Professor Maxime Rodinson in Paris to the misguided Black Panthers in America, a holy alliance has been formed which seeks to expunge Zionism and, along with it, Israel from the face of the earth.

The theme common to all these groups and their friends and allies within the Soviet, Arab and Third World movements is that Zionism is the ideology of imperialism and that Israel, as the material embodiment of Zionism, is an "imperialist - oppressor - colonialist" power. The fulminations of these profligates and their ear splitting invectives and diatribes increase in proportion as more and more Jewish youths become aware of Zionism as a liberating force and Israel as its existential end result.

The baseness of the Left—old and new—and their allies is boundless and their perversion of Zionism—as indeed their perversion of what they term Marxism-Leninism—is as crass as it is gross. There is nothing in Marxism-Leninism, understood correctly, which supports any move to disperse a people and dismantle a nation. This was, on the contrary, the hallmark of Stalinism.

Leon Trotsky, in his monumental work, "The History of the Russian Revolution," defined revolution as the direct intervention of the masses into historic events. This also defines Zionism. For Zionism has been a profoundly revolutionary and liberating movement of the Jewish people against oppression, exploitation and pogroms.

Zionism, in theory and practice, removed the destiny of the Jewish people from the realm of blind economic forces, from apathy and hopelessness, from the reliance upon the good will of enlightened and so-called progressive politicians and placed the Jewish people in the center of the historic process where they could determine their own destiny.

Throughout the writings of Zionists from Moses Hess to Martin Buber the same revolutionary outlook prevailed: Zionism is the national liberation movement of the Jewish people. In fact, Zionism is unique in its nature of liberation. It is the only international liberation movement extant today. This is so because the Jews, unlike the French in Quebec, or the Blacks in America, or the Catholics in northern Ireland, or the Basques in Spain are not merely an oppressed national minority but an internationally oppressed people. The Jewish people throughout the world (with the exception of Israel) are oppressed either economically, politically, culturally or psychologically or on several of these levels.

Those who contend that they are Marxists-Leninists and assert that they are "internationalists," betray this principle of internationalism when they fulminate against Zionsim. The Left champions the rights of national minorities and nationalist revolutions when and if it suits their needs according to their party line. But they are consistent opponents when it comes to the liberation movement of the Jewish people. It seems that all peoples have a historic right to liberation except the Jews, according to the view of the Left.

Yet Zionism is a movement of national liberation far more profound than the Left's phrasemongering internationalism. From the very inception of Zionism it was an ideology of the youth: the Jewish intellectual youth alienated from their status-quo-oriented parents, hostile to reliance on abstract social justice and in conflict with oppressive and pogromist governments. Everywhere, Zionists stood in the forefront of the struggle of all peoples against oppression. Zionism was, and continues to be, a movement of national self-help.

The Left asserts that Zionism is an ideology of imperialism and that the Jews who went to Palestine to settle there did so as agents of imperalism. But, according to Lenin in his study, "Imperialism—The Highest Stage of Capitalism," imperialism is characterized by, among other features, the export of capital (machinery, finance and technology) and the super-exploitation of the indigenous population in the colonized countries for the sake of the capitalists in the "mother country." In the quest for super-profits, the imperalists or colonizers left intact the basic social conditions and developed just enough roads, industry, social services and education required to establish a pliant local ruling class and a weak and controllable working class. To maintain its foreign domination and oppression of the colonized people, the imperialist nations introduced armies consisting of imported personnel and local mercenaries.

"It seems that all peoples have a historic right to liberation except the Jews, according to the view of the Left. Yet Zionism is a movement of national liberation far more profound than the Left's phrasemongering internationalism."

The Zionists acted in a diametrically opposite fashion. They did not export capital and had no "mother country" for whom to super-exploit. Zionists, instead, were students and intellectuals who became workers in the process of draining swamps, cultivating the land and setting up agricultural developments (kibbutzim). They had no standing army but developed a people's militia (shomrim) where conditions required this for self-defense. They revolutionized prevailing economic and social conditions by breaking up the then existing feudal land relations, undermined the power and rule of the Arab sheiks and potentates, provided work for the fellahin who flocked from neighboring countries to the areas where Jews settled, mechanized agriculture and socialized the land through such efforts as the Jewish National Fund which acted to prevent the use of land for private profit.

If the vew that Zionism aided imperialism is even hypothetically admissable, it fails to explain why other Arab countries under the rule of imperialism and in partnership with foreign capital did not advance socially, technologically or scientifically at the same time and to the same extent as did Palestine-Israel in the past 89 years since the Jewish youths in the BILU movement first went to Palestine as settlers in 1882.

Even more intriguing—and something the Left singularly fails to answer—is just when did Zionism become an ideology of imperialism? Was it when the Arab Higher Commission wrote in 1923: "It was thus shown that the prevalent conditions of the Jewish immigrants are being a very fertile medium (sic) for the propagation of communistic principles not only among the Jews, but also amongst the Arabs...Our personal experiences assure us that the majority of these colonies (kibbutzim) are typical examples of communistic villages in Red Russia...We find that the infectious bolshevik disease is penetrating day by day into the Arab peasantry..."

Was Zionism an ideology of imperialism when Matiel Mogannan, Secretary of the Arab Executive and Secretary of the National Defense Party, writing about the Zionists in the 1920's, declared that the Arab poor were influenced "by the social and bolshevik principles" which the Jews brought with them. "A strong bolshevist element," Mogannan wrote, "has already established itself in the country and has produced an effect on the population."

Was Zionism an ideology of imperialism when Jamal Hussaini, Secretary of the Arab Higher Committee, in testimony before the Royal Commission in 1937, stated: "As to the communistic principles and ideas of the Jewish immigrants...I need not dwell upon them as these ideas are well known to have been imported by the Jewish community." Those Arabs were as wrong then about the nature of Zionism as the Left is today.

The attacks by the Left on Israel as an outpost of imperialism is as inane, if no more, than their previous diatribe. What makes Israel an imperialist outpost, according to the Left, is that it depends on military hardware from the United States and on financial support from world Jewry. So? Do American trade agreements with the United States make the USSR an imperialist nation? Would Cuba become an agent of imperialism if the U.S. reestablished

(cont. on page 19)

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Israeli and Arab co-exist in the administered areas

By Rabbi Israel Miller
President, American Zionist Federation

(JTA)—With our attention directed towards the major confrontation between Israel and the Arab countries, very little notice is given to the monumental achievement of the Israelis in dealing with the Arabs in the administered territories.

The benign administration of an area more than three times the size of the State of Israel with some one million Arab inhabitants may not be the stuff of which headlines are made, but it certainly is a subject of which we should proudly be aware. When peace will come, and I am convinced that it will and must arrive, the experience of coexistence with the Arabs in Judea and Samaria, the Golan Heights, the Sinai and even the Gaza Strip will be a prime factor in easing the inevitably difficult adjustment period.

The reputation of the Israelis for fairness is perhaps most dramatically portrayed in the recent action of the Jordanian terrorists taking refuge from their Arab brothers in the land of Israel, but it is shown each day as 40,000 Arabs come across the old borders to work in Israel.

The basic decisions made by the government of Israel after the victory in the Six-Day War have been borne out by experience. The general policy guidelines of non-presence, non-interference and non-isolation of the Arabs from Jordan or other Arab countries have enabled the Israeli authorities to maintain conditions of normalcy in a "no war-no peace" situation and have prevented undue hardship.

One of the first objectives of the military government was the prevention of anarchy and adherence to the rule of law. In each area local law is administered by local courts, with Jordanian law serving in the West Bank, British Mandatory Law in the Gaza Strip, Egyptian law in Sinai, and civil courts having been created in the Golan Heights where no judges or lawyers familiar with local law were found. The local Arabs may even bring suit against the military government for compensation for any damage they may have suffered. The special military courts deal only with offenses against proclamations and orders of the military government and criminal offenses involving the security of the armed forces.

Religion in the administered areas is practiced with the same freedom as in Israel, with the holy places in Jerusalem now being freely accessible for the first time to Israeli Moslems and Christians.

Freedom of speech is protected, with the Arabs freely listening to anti-Israel hate broadcasts from Cairo or viewing TV programs from Jordan. The sermon from Jerusalem's El Aksa Mosque is broadcast weekly on the Israeli radio stations.

The educational system not only continues to function, but serves more students than ever before. In Judea-Samaria (West Bank) there are now some 200,000 pupils compared with fewer than 145,000 in 1967-68, and in the Gaza Strip there are more than 50,000 pupils in government schools compared to fewer than 25,000 in 1967-68. Thirteen hundred students have been freely permitted to continue their higher education in Egypt, and during the vacation period they and many thousands of Arabs cross into the administered areas as visitors from abroad.

Local government continues to be conducted by the local population, with the civil service being almost completely Arab in composition. There are 8,000 Arab civil servants in Judea-Samaria and 4,000 in the Gaza area with the Israeli civil servants totalling only some 525, many of them employed for obvious reasons in the department of customs and excises.

Is this not a glowing record, particularly in light of the vicious propaganda and sporadic terrorism which Israel must combat? The fact that the terrorists have not succeeded in establishing a foothold in the Israel administred areas speaks volumes about the effectiveness of its policy of firmness rooted in fairness. The recent steps taken by the authorities in the Gaza Strip to stamp out the law of the jungle in the overcrowded refugee camps by building roads for motor patrols was accompanied by compensation and housing for those who had to be displaced by this necessary measure. Those who senselessly murdered their own Arab brothers, as well as innocent tourists and soldiers, could not be permitted to hide in an impenetrable labyrinth of huts with only mud paths as roads. Maximum security, both for the population of the camps and for Israelis is thus maintained, while protecting the rights of all.

With the United Nations General Assembly convening for its annual session we can expect a diplomatic offensive designed to isolate and pressure Israel and a campaign of vituperation to becloud the issues. The commission, named by Secretary General U Thant over Israel's objections, to report on Israel's treatment of the population in the occupied areas is composed of Ceylon, Somalia and Yugoslavia. They are openly anti-Israel, with Somalia and Yugoslavia having no diplomatic ties with Israel.

We must be prepared to counter this propaganda barrage with facts, and Israel's enlightened policy toward the Arabs in the administered territories gives us the ammunition for this yearly battle of words.

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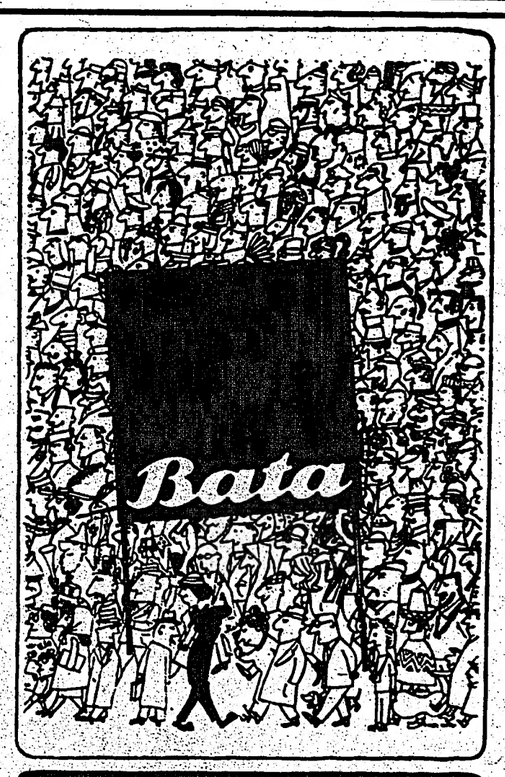

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Jews of Australia secure and comfortable

By J. I. Fishbein

MELBOURNE (JTA)—Australian Jewry is one of the most secure and comfortable as well as tightly organized Jewish communities we have seen during our many travels throughout 87 countries. Seventy thousand in number, they are divided almost equally between Sydney and Melbourne although small groupings can be found scattered across the continent.

The two cities are as different culturally as they are in climate. In Australia they have a saying that "Sydney is a warm city with cold Jews and Melbourne is a cold city with warm Jews." Harry S. Goldstein, president of the New South Wales Jewish Board of Deputies with headquarters in Sydney, while admitting there was a friendly rivalry between the two main centers, explained that most of his Jews were of Germanic or Hungarian origin whereas Melbourne's came primarily from East Europe, and were more immersed in Yiddishkeit.

The majority of the Jewish children in Melbourne receive their education in the Yiddish day school. The largest of these, Mt. Scopus College, has an enrollment of 2,250. Children begin with kindergarten and are ready to enter university when they finish the Jewish high school. Seven hundred attend the Lubavitcher Yeshiva and, because all their subjects are taught in Yiddish, by the time they graduate they are well versed in that language. Other day schools in Melbourne have smaller enrollments

Sydney now has a vibrant Sephardic group consisting of refugees from Iraq and Egypt and other Moslem countries. They have helped to form an Association for Far Eastern Jews.

There are some 19 synagogues in Melbourne, with an equal number in Sydney. As in America, attendance is sparse except for the holidays.

Most communal activity centers about the Jewish Board of Deputies in each of the five states. In New South Wales, for example, the board consists of 118 deputies; 59 are elected by general franchise and the other 59 represent constituent bodies. They, in turn, are divided into eight committees, with a chairman responsible to the executive.

The individual state boards have formed an Executive Council of Australian Jewry which speaks with one united voice for all Australian Jews. It operates at a Commonwealth level and works in liaison with the World Jewish Congress, COJO and overseas Jewry, and makes representations to the national governmental and general community organizations on all problems affecting Australian Jewry. Its headquarters alternates every two years between the two major cities.

One of its outstanding achivements recently was the establishment of the Federation of Jewish Communities of Southeast Asia and the Far East.

We were told that the United Israel Appeal just concluded had raised about a million dollars in Sydney and twice that amount in Melbourne. Part of the difference as compared with us is that UIA contributions are not tax deductible. Local institutions may be tax free if they declare themselves as war memorials, the only recognized tax deduction permitted in Australia.

The campaign for local needs was just getting underway as we arrived, hoping to raise $250,000 in Sydney alone. Here there are 13 beneficiaries, with Jewish education getting an increasing share of the allocation. There is a rewakening of the need to reach the youth and a young rabbi is now working full time in the Hillel foundation at the two universities in Sydney.

Despite the tightly knit community organization, Goldstein found it necessary to criticize publicly two organizations—the JNF and the Friends of the Hebrew University—for launching fund-raising projects on the eve of the opening of the Jewish Communal Appeal JCA). The JNF is very active here and the traditional little blue boxes are to be found everywhere.

Intermarriage, fast becoming a major problem as it is in America, is estimated to be as high as 25 percent. Eighty percent of all young Jews now attend college where they meet other young people and intermarriage often results. We were told, however, that two events—the Six Day War and the protests on behalf of Soviet Jewry—have helped in bringing many of the youth back to the fold.

(cont. on page 6)

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Mitzvah Dance, depicting family group doing the hora, was created by Milton Hebald, widely recognized American sculptor.

(cont. from the preceding page)

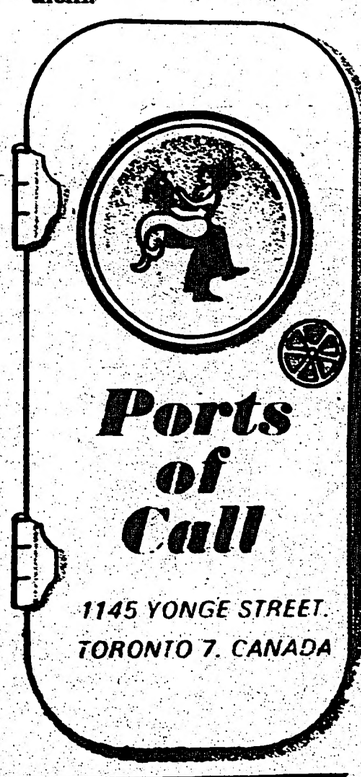
Relations with Israel are very good, although Arab propagandists are hard at work. Goldstein explained that an average of five people a week leave for Israel—a total of about 2,000 within the past four years.

As to anti-Semitism, it is practically non-existent. Situations are handled by the Board of Jewish Deputies when necessary. We were fortunate enough to spend some time with Sir Asher Joel, a legendary figure in Australian politics, who is a member of the upper chamber of the New South Wales parliament. Highly respected because of his many services to the Commonwealth, he is also very active in Jewish communal affairs and is known to almost every man in the street.

Sir Asher told us that Australia is almost entirely free of any religious friction. Jews have occupied prominent positions in the political and judicial life of the country for many years. There are four Jews in the federal parliament and many more serve in numerous state bodies. Friendship with Israel stems from two factors; one, the Australian soldiers' dislike of the Arabs during the war and the fact that 200,000 native troops were stationed in Palestine during the fighting. Secondly, the two important figures in Australian history were both Jews; Sir Isaac Isaacs was the first Australian-born Governor General and Sir John Monish became head of the Australian army during World War Two.

There are numerous Jews in the state parliaments including the deputy leader of the opposition party in New South Wales, Sidney Einfeld. In addition to leadership in the Labor Party, he is active in Jewish affairs and is widely respected.

There are three Jewish papers here, and we were able to meet all the editors. They agreed that the major problem was that of holding the youth. A new youth movement has recently arisen called the Jew Identification Movement (JIM). These are young Jews who want the community to be more identified with social issues such as Viet Nam, and drug control. Goldstein referred to them as the "angry young men" and seemed to indicate that the Jewish Establishment was rather impatient with them.



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Herod's fortress revisited

By Ruth Jordan

Ask an Israeli whether he thinks you ought to make the effort to see the excavations at Megiddo, near Haifa, and he is bound to say yes, a very good idea, though he personally has not yet had a chance to do so himself. But ask an Israeli whether he recommends a visit to Herodium, and it is five to one his face would go blank. Herodium? Do you mean that new hotel near the Dead Sea? No of course you don't. Is it not that new nature reserve in the Negev? No? Then where is it?

Thanks to a helpful official at the Israel Tourist Office in Jerusalem, during a recent visit to the country, I was able to smugly inform a number of uninitiated sabras that Herodium was one of three fortresses built by King Herod to protect himself against his enemies; that it was only ten miles south east of Jerusalem; and that it could be visited very comfortably, in a matter of half-a-day, or even less if your starting-point was Jerusalem. A visit to Herodium is a must for anybody who likes the sense of peace that goes with high mountains, a beautiful view and the unequalled sensation of walking through history.

King Herod built this compact fortress -- now fully excavated and open to the public for the first time since excavations became a tourist attraction -- in the last decade of the first century BCE. Perched on top of an artificial mound, it is reached by a winding road forking east from Bethlehem. It commands a splendid strategic situation, overlooking Jerusalem, the Hebron Hills, the Dead Sea and the Mountains of Moab beyond the River Jordan.

Strolling leisurely among the excavations, you get a very realistic idea of how Herod's soldiers spent their time in the isolated fortress. There must have been guard-duties from the many watch-towers. There must have been a lot of weapon-polishing, parades and kitchen chores. Cisterns had to be maintained, silos stocked, stables cleaned.

The military routine included religious observance. You can still see the ritual bath, with its three rooms, for the hot, cold and lukewarm stages; and you can walk into what is left of the synagogue and imagine how the Judean soldiers of the Edomite-king-turned-Jew said their daily prayers and received the Sabbath.

To understand Herod's preoccupation with security one must remember that he was a foreigner, a usurper and a King of Judea primarily by the grace of Rome. To legitimize his position he married the Hasmonean Princess Mariamne; but he never wholly trusted her, and in the end executed her, along with most of her relatives, the true claimants to the throne.

Having drowned her popular brother, Herod later had her two sons by him strangled. Yet, even when he had done away with all the surviving descendants of the Hasmonean family, he could never feel secure enough on his throne. That was one reason why he built himself fortified palaces like Massada near the Dead Sea, Machaerus on the east bank of the Jordan, and Herodium near Jerusalem.

Herodium does not yet feature on the regular half-day tours advertised by the many local tourist agencies. But some smaller firms, catering for individual requirements, can drive you there. In Jerusalem, Eshkolot Tours for example, will quote you their rates for half-day to three-day tours, catering for parties of four or five, driven by trained guides in smooth-runing Plymouth Valiants, Dodge Darts or Mercedes.

A driver-guide by the way, can qualify only after a full year's course; and to have his licence renewed he has to take a refresher course regularly. He needs to, with so many new spots of touristic interest being opened up all the time.

Herodium is open to the public seven days a week. A wide parking site enables you to be driven right up to the gate where you are required to pay $1.50 entry fee, unless you are a solider or a child, in which case you are allowed a reduced rate. It was a beautifully still evening when I looked down from the top of the mound towards the distant Mountains of Moab, across the Jordan. Among the pink hues of the horizon, the Dead Sea gleamed silver and blue, looking deceptively near. Some Germans were busily taking photographs, while two French priests were examining a heavy stone missile as if to gauge its effectiveness. Above, on the rampart, a local Arab woman was sitting unperturbed, keeping an eye on her goats.

Two thousand years ago another such local woman, dressed very much like her, might have come along the same winding path to offer Herod's soldiers some fresh goat's milk. She might have haggled with them, bantered with them, or tacitly hated them. The Arab woman on the rampart did no such thing. She just sat, melting naturally into the foreground of ancient stones and pillars, bringing the past into the present.

As Herodium is within half an hour's drive from Jerusalem it is bound to become a popular tourist attraction when it becomes better known. My tip is -- see it before the crowds come rushing in.

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Speaking of books

Mankind might survive yet declares author of new publication

Something strange is going on.

First, Nixon tells us he's going to China. Then we had an attempted coup against an Arab monarch that didn't work. And now there's a book by a veteran journalist which actually proposes that if we put our hearts and minds to it, mankind may yet survive and prosper.

Is William Buckley about to go to confession to Father Berrigan? Golda Meir and Sadat picnic on the banks of the Suez Canal? Will our cities shine undimmed by human tears?

Hardly, says Leonard Gross, who is too intelligent and has seen too much of the world as foreign correspondent for LOOK to believe in instant — or even distant — utopia. But neither are we condemned to final damnation, Gross argues persuasively, in 1985: An Argument for Man (W.W. Norton & Co.).

1985 is a catchy if somewhat misleading title. If 1984 represents the last circle of hell on earth, will 1985 be heaven?

No, Gross' thesis is quite a bit more subtle and questioning, and he summarizes his quest in the introduction:

"Is the world really worse off than ever — or is our sense of its problems simply more acute and courageous?

"Before we succumb to the first possibility, we should at least examine the second."

Examine it he does, drawing for illustrations in his journalistic investigations in Russia and Brazil, the American ghetto and Sweden, all the while dipping deeply in the vast swirling ocean of 20th century humanity.

What he distills from his experience defies easy summation. One lesson he has learned is that "truth is round," a sphere rather than a platform, which can encompass apparent contradictions. No system or country has a monopoly on truth and goodwill, and much can be learned even from your enemies if you are willing to take the "imaginative leap" to put yourself in the other man's shoes — be he Communist, Arab, or campus radical.

From this premise, Gross arrives at a call for an "eclectic revolution" — taking the best we can from whatever ideology or people, and discarding that which is no longer moral or workable.

Where does our generation stand in the decade before 1985? Gross neither excuses nor flagellates. Like every other generation, we are shaped by the experiences of our private and collective past, but perhaps more than most, we are a "transition generation," whose concerns, failures and successes prepared the ground on which the protesting younger generation stands. This may sound like an obvious truism, but if so, it is a truism that many parents have forgotten and many of their children have never learned.

1985 has some of the flavor of a journalistic "I Was There" report, but its main appeal, I suspect, will be as a manifestor for the middle generation.

It takes our lives out of the realm of caricature and headlines. It confirms our sneaking suspicion that we — at least you, I and our friends — still manage to talk to our children, still try to make this a better community and country, still have some belief in ourselves and humanity.

In the sense that 1985 distills the author's experience and background, it is essentially an autobiographical book. Len Gross grew up in the Middle Thirties in that cradle of Jewish journalism, the South Side of Chicago, at a time when it was passing through its own transition period.

He struggled through his personal assimilation versus Jewish identity crisis, and one chapter of the book is devoted to a perceptive analysis of the evolution of American Jewish self-assurance during the past two decades.

He graduated from UCLA and then joined the copyboy pool at the San Francisco Chronicle, where we spent many a day and night hustling copy and coffee for the city desk.

From 1965-70 served as European editor for LOOK, and now represents LOOK on the West Coast.

1985 is his third book, and we'll be hearing more from him.

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Here is an unusual new book of American social history edited by Isaac Metzker with a foreword and notes by Harry Golden.

For more than sixty years, the "Bintel Brief" has been a regular feature of the "Jewish Daily Forward," a column which prints letters from readers and answers them with thoughtful advice.

One of the Forward's editors, Isaac Metzker, has selected for this book a cross-section of these letters from 1906 to 1967, portraying all the challenges and frustrations that the Jews in America have faced. Harry Golden has welded the book together with commentary that provides a delightful and illuminating background of history and personal recollection.

The letters themselves often describe immigrants' personal problems: adjusting to life in a country with unfamiliar social and religious customs, meeting a suitable husband or wife, resolving the eternal conflicts between parent and child. And they deal, as well, with broader political issues: the economic exploitation of immigrants, the subsequent growth of the Socialist party and the labor unions, the agonies of two world wars, and the debate over women's suffrage. Ranging in tone from warm and humorous to tragic and touching, they form, taken together, an absorbing, uniquely human document of a vital chapter in America's history.

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Palestinian Arabs visit Israel

(Translated from the Tel-Aviv evening paper "Ma'ariv")

"If you catch Yasser Arafat, what will you do with him?"

This question was put to several Israeli students by a group of Cairo University students—in Tel-Aviv!

It is a noteworthy fact that in the Summer of 1971, the fifth after the Six Day War, young Palestinians sip coffee with Israelis at the Haifa Technion, lunch with them in the Knesset canteen and visit kibbutzim and factories. Even if this does not make them admirers of Israel, they will certainly not go back unaffected.

The terror organizations find it hard to swallow the summer visits scheme. Arafat's deputy has already asked the Jordanian prime minister, Wasfi Tal, to close the bridges over the Jordan River. "It improves the image of Israel and hurts our national struggle," Abu Bakr argued in a debate with Tal on television. Tal is aware of this, but he cannot cut the links between Palestinian families. After all, the Jordanian government continues to regard Judea and Samaria (the West Bank) as part of its own territory; therefore it cannot afford to stop the open-bridges policy. And from the moment an Arab tourist steps on the soil of the West Bank, he is free to travel all over the country, including our side of the "green line" - the line dividing Israel proper from the occupied territories.

It all began the year after the Six Day War. The war had upset the way of life of the West Bank inhabitants who had been used to visits by their relatives in the months of June through August. The Palestinians say they are now like the Jews, most of whom live outside Israel. "We Palestinians are like you Jews, dispersed over the world as salt in the wind," a Palestinian intellectual once explained. It is a fact that of the 2½ million Palestinians, 1½ million now live outside of what used to be called Palestine. Most of them merely crossed the River Jordan, but many others emigrated to Kuwait and other Persian Gulf principalities or to South American countries. Bethlehem, for instance, has 25,000 residents but 60,000 Bethlehemites now live in South America. Young people enrol as students at the Universities of Damascus, Cairo or Baghdad and stay there after graduation. In this way, a Palestinian diaspora has arisen which maintains its ties with relatives on both sides of the Jordan River. Generally the Palestinians in the Diaspora send their families money and visit them in Summer when the heat in the Persian Gulf is unbearable and offers a good pretext for going on holidays.

It was the people of the West Bank who first approached the Military Government and asked for permission for the relations to visit them as in the past. This request happened to fit in with the Military Government's policy of maximum normalization. In the first year of these summer visits, in 1968, 24,000 people arrived; in 1969 it was 24,000, in 1970 it was 53,000. This year an influx of 80,000 is expected.

The Israeli Government gradually made things easier for the visitors. Among other things, it abolished the regulation demanding a bond of IL 5,000 ($1,428) for the good behaviour of the visitor. At the same time, the Jordanian Government made things more difficult. They ordered all visitors to get permits before crossing the Jordan River (does this not incidentally, imply recognition that the River is a border?). Also, the visitors do not want to have an Israeli visa in their passports and therefore apply for new passports – at 6 dinars ($17) each.

The visiting permit itself has to pass a complicated route. The Arab in, say Hebron, who gets a visiting permit for his relative in Cairo or Kuwait, has to find someone travelling to Amman who can mail the permit. The recipient cannot answer when exactly he will arrive. Usually he surprises his host.

In spite of all this, the number of visitors is growing. Most of them come from Arab countries, some from Europe and America. The Israelis and the Palestinians are both satisfied, but the Arab governments and the sabotage organizations are red hot with rage. They realize that stopping this tourist traffic would amount to strengthening recognition of Israel's rule and pushing the inhabitants of the West Bank into seeking fuller protection under the wings of the Israeli conquerors.

Once the Palestinian tourist is in Hebron, Nablus or Gaza, he gets curious to see Israel. He goes to Tel-Aviv, walks around its streets, eats in its restaurants, studies its people and perhaps recalls Cairo radio broadcasts of June 1967 about the destruction of Tel-Aviv "which has been bombed by the Egyptian Air Force." He still hates "the Israeli conquerors and expansionists," but this hatred is being gradually diluted by envy and then scepticism.

The Military Government thought the individual Palestinian would not take a deep interest in Israeli life except for superficial trips to the major cities. Those of them who have lived all their lives in Jordan are drawn first of all to the coast, to see for the first time in their lives "a real sea." They had never even managed to get to Akaba, Jordan's only maritime outlet. And the well-proportioned young girls who adorn the Israeli beaches, add to the wonderment. Others go to the zoo and enjoy watching the animals. The military Government has organized guided tours of Israel for students, teachers, and members of the free professions, who come to the West Bank from the Arab

(cont. on page 10)

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Kibbutz life great mystery to Arab visitors

(cont. from page 9)

countries (some even from Greece, Turkey and Yugoslavia).

The results were surprising. At the "Lodzia", "Rim", "Assis" factories and the "Hadera Paper Mills", the visitors found out that Israel had an industry. They were surprised that their guide turned out to be an Arab worker. Some of them visited the Knesset and met Knesset Members Abdel Aziz Zuabi of Mapam and Nissim Eliad of the Independent Liberals. The Spokesman of the Military Government asked one of the students after leaving the Knesset building: "When shall I be able to visit the Parliament in Cairo?" The student answered: "Even I cannot enter there."

At the leftish Kibbutz of Givat Haviva, a (self-defined) Marxist student said after receiving an explanation on the principles of kibbutz life and equality: "But this is contrary to the principles of Islam!" And at the religious Kibbutz of Yavneh, a visitor asked how Socialism could be combined with religious tenets. At Ein Shemer and Na'an, other interesting questions could be heard:

* Is it allowed to leave the Kibbutz?
* Does the Kibbutz pay taxes?
* Does the Kibbutz belong to the Government?
* Is a Kibbutz member allowed to visit the city and does he get spending money for it?
* Is polygamy permitted in the Kibbutz?
* Why are Kibbutz parents not allowed to raise their own children?

The image of the Kibbutz—a life of utter sexual freedom without marriage and without any institutional framework — had been produced in their minds by Arab propaganda which had been spreading for years the idea that "Israeli pilots come from Kibbutzim; they were born as illegitimate children and were not raised by parents so that no one should have to mourn them."

At the factories they asked about social conditions and whether Arab and Jewish workers were getting equal treatment. Or: Is Israel farm produce exported to Arab countries? At the Hadassah Hospital they asked why Arabs were not being allowed to study medicine; they were told that two Bedouin doctors were working at the hospital. At the Shiloah Institute for Middle East Research in Tel Aviv, they asked suspiciously whether the Institute was dealing in particular with the Palestine problem and whether it was true that its purpose was "to know thine enemy." "What is the influence of Middle Eastern Studies graduates on political life in Israel?"

Towards the end, they also asked some general questions in their talks with students and lecturers:

* Do the people in Israel—as distinct from the Government—want peace?
* Why is there discrimination between Jews from Oriental countries and from Europe?
* We want the same rights as you have—why, then don't you return us our houses in Jaffa and Ramleh?
* The Fatah proposes a democratic-secular state in Palestine—why do you object?

When visiting the Knesset, they asked to see "the well-known map showing Israel's intention to expand from the Euphrates to the Nile", and asked if it was true that Israel launched a war every five years in order to gain new territory. Then they asked about the influence of the army on the Knesset and seemed doubtful when the guide assured them that the carrying of arms was forbidden within the Knesset's limits. After all, they were used to seeing generals in Baghdad and Damascus carrying their sidearms wherever they go. Do Arabs have the right to vote?

They asked whether the Israeli regime was Capitalist or Socialist and what the difference between the two Communist Parties. And what really is the number of people in Israel? (This last question reflected an inner unwillingness to acknowledge the victory of the few over the many). Even Hamdi Kana'an (an Arab notable from Nablus) claims that he has seen millions of people in Tel-Aviv alone.

Knesset Member Abdel Aziz Zuabi (who has

(cont. on page 12)

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Syrian Jews invade Flatbush

(JTA)—It is one of the last few remaining homogeneous Jewish groups in America. And it is one of the most homogeneous groups in the world.

That is the way one scholar described the Syrian Jewish community, most of whose 25,000 members live in and around the Flatbush section of Brooklyn and who, throughout their and their ancestors' history in America, have "stuck" together as a unified Orthodox Jewish group.

For example, not only are Syrian Jews together in the winter, but most of them even pack their beach towels and summer clothes and settle down together in the same summer resort of Bradley Beach, N.J. where they also built a synagogue for their summer use. And to that affluent Jewish community town of Deal, N.J. where many Syrian Jews are also now spending the summer months, the Syrian Jews are building a synagogue, too.

Commenting on the strength of the Syrian Jewish community, Rabbi Abraham B. Hecht believes it is bucking the trend of American Jewry. In the words of this rabbi—a Lubavitcher Hassid and well-known in Orthodox circles—"This Syrian Sephardic community is the gulf stream passing through the stormy waters of upheaval in America today." This Syrian Jewish community has "stability, serenity and warmth," he added.

Well, unity always has been that way with the Syrian Jewish community. Ever since the time the Jews went into exile, it is said, the Syrian Jews did not mingle with anyone else. Mainly residing in Aleppo and Damascus, they remained faithful to Judaism and did not have the chance or experience of other Sephardic Jews to intermingle with others in Holland or Spain.

Here in the United States, they find security by living and praying together. Most of their social life is in the synagogue and the synagogue is the center of their life.

And in Brooklyn, this now-affluent community has erected several marble-lined, million-dollar synagogues. The mother congregation, as it is called, with congregants from Aleppo, is Shaare Zion on Ocean Parkway. It cost a million dollars to build twelve years ago and has over a thousand members. As it was in Aleppo, people go to the synagogue on the Sabbath. There are about 1,000 Jews who attend Shabbat services in Shaare Zion.

Jews from Damascus attend Congregation Ahi Ezer. Congregation Beth Torah, a new congregation, is composed of mainly young adults. A fourth congregation is Congregation Magen David. All these synagogues are active centers of Jewish life.

While others are worried about assimilation or intermarriage, Syrian Jews are not. Few Syrian Jews—about one percent—marry Christians.

To educate one's children was always strong with the Sephardic community. The Syrian Jews believe they will survive because their Jewish education is strong. To give their youth a firm foundation, the community notes with pride that 85 to 90 percent of the Syrian Jewish youth attend yeshivoth. Many congregations in Brooklyn have closed down their Talmud Torahs and established Day Schools. Rabbi Hecht voices the feeling of accomplishment and energy that marks this community in its Day School program. He cites as example Magan David Yeshiva at Avenue P and Stillwell Ave., attended by 700 Syrian Jewish youngsters. And a high-school, replete with all the modern facilities such as a gym, will open there this year for Syrian Jewish youths.

This is a community which raises large sums for Israel, which built itself beautiful and modern synagogues, and which supports yeshivoth in

(cont. on page 19)

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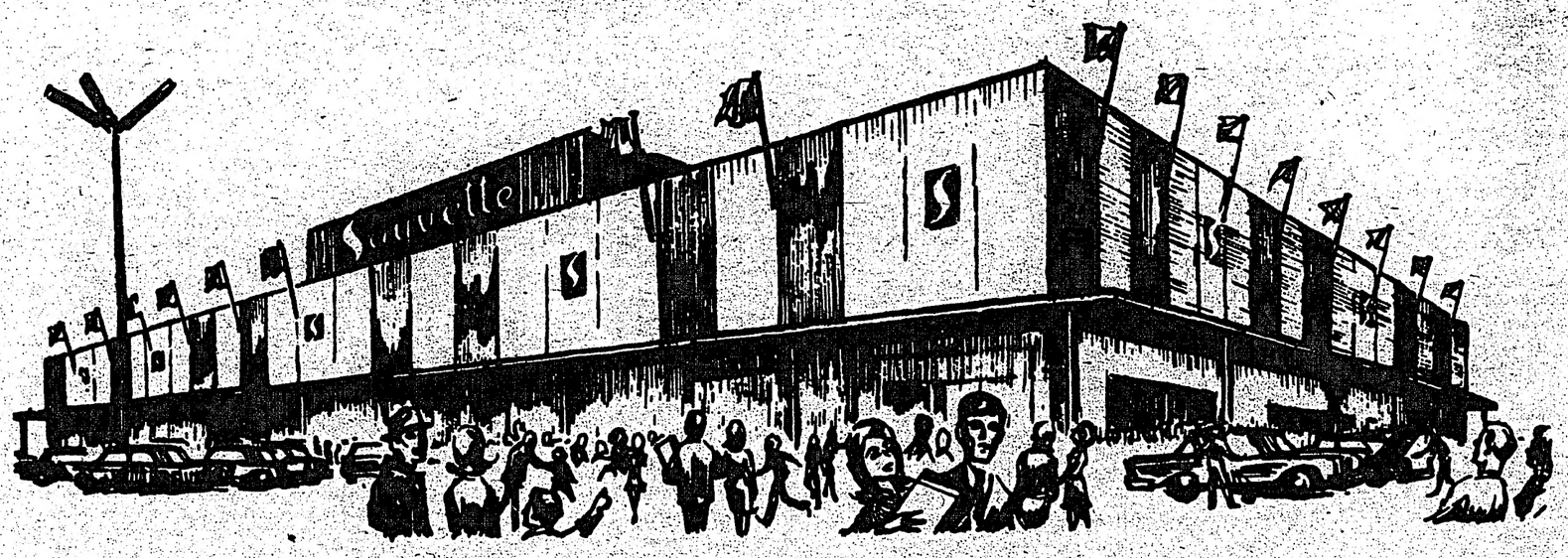

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Mrs. E. Szusz, 2900 Bathurst St., Apt. 1107, Toronto 19 extends best wishes for a very happy New Year to all her relatives and friends.

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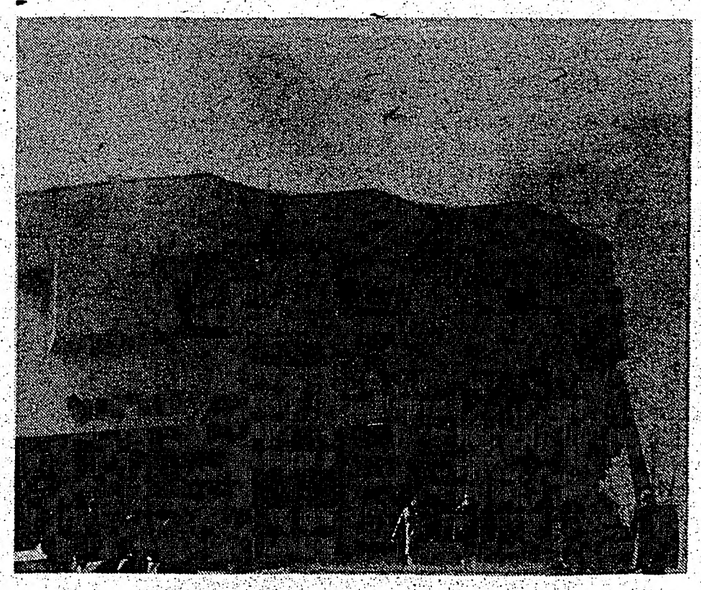
Ambitious Tel Aviv shopping development

Tel Aviv - One of the world's most ambitious downtown shopping developments will rise in the heart of Tel Aviv.

The new $40 million project will provide 1,200,000 sq. ft. of store and access areas covering 7 1/2 acres along Dizengoff Street, the country's main shopping and cafe boulevard. The unique in-city complex, called Dizengoff Centre, will be built in the form of curved ramps with access to automobiles and parking space for 1,000 cars.

The landscaped interiors of the centre will include pedestrian malls and cafe sitting areas, as well as stores of all types. They will be air-conditioned in summer, heated in winter and are exposed to daylight through geodesic domed skylights. They are separated from the parking by an "air curtain" wall, thus exposing the entire project to view for those entering it by foot or car.

The new centre planned for completion in 1975, includes hundreds of stores located by trade branches to form convenient, planned shopping groups as well as cinemas, a convention hall, restaurants and cafes, art galleries, and entertainment facilities. The entire project erected by Arieh Piltz and Associates, will be topped by three rounded hotel towers of varying height up to 30 storeys, which will provide 1,100 rooms in the heart of the city.



Popular attraction at Man and his World is the Israeli Pavilion, which attracts many visitors each year.

Expose myth

(cont. from page 10)

meanwhile been appointed Deputy Minister of Health) was asked why there were no Arab members on the Parliamentary Foreign Affairs and Defense Committee. Zuabi answered that even if he was offered membership in the Committee now, he would refuse it in the present state of the Israel-Arab conflict.

The Palestinian visitors questioned the Israelis at length on the motivation of immigrants. The question reflected the refusal of the Palestinians to concede the right of any foreign-born Jews to live in Israel. How did you assemble the Jews from all over the world? Why don't the Jews stay in the countries from which they came—after all, it is more quiet there?

At Kibbutz Ma'aleh Hahamishah they were shown round by one of the veteran settlers. A Palestinian asked him where he came from.

"From the United States," the settler said.

"Why didn't you stay there?" the Palestinian asked.

"Because I have been a citizen of this country for three thousand years," the immediate reply came forth.

It is clear to the Israeli authorities that the Palestinian tourist will not step on a soap-box in Cairo or Baghdad tomorrow to expose the myths of Arab propaganda. Even after what he has seen here, he continues to believe part of what he has been indoctrinated with for so long. But if "Al Ahram" accuses the Israelis of "brainwashing" Palestinian students visiting Israel, it can be assumed that some seeds of doubt have "taken". The Israeli guides accompanying the Palestinian tourists from Arab countries say there are "ugly Israelis" who boo the visitors when their identity becomes clear to them, or else refuse to talk to them or are struck with surprise when they learn that they left Cairo or Riad only a few days earlier.

The fact is that these youngsters are a new type of tourists in Israel—people from an enemy country who come to see what is being done in a land which they believe is theirs or, at least, mainly theirs. No doubt, this is a unique experience in the world.

Wishing all our relatives, friends & customers a very happy & healthy New Year
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From microwave to minicomputer Israel seeks independence

Tel Aviv. - The land of milk and honey has added a new ingredient to its larder.

What was once a string of job shops, cross-licensing agreements and sales outposts in Israel has blossomed into an electronic industry which may soon rival the country's staple products in export dollars.

Sired by a military establishment which still commands a sizable chunk of the total output, electronics production in Israel is thrusting a varied spectrum of hardware into major world markets.

In union with a clutch of American partners and supported by liberal incentives from the government, communications systems, computer peripherals, medical instrumentation, broadcast equipment, microwave components and minicomputers are being shipped by Israeli companies at a rate that has increased fivefold the amount of export dollars brought in since 1967.

While most of the products bear the stamp of imported know-how, the Israelis have advanced rapidly in packaging technology; and have developed proprietary hardware independent of their licensors abroad.

The need for self-sufficiency, dating from the Six-Day War, has had an impact at home. Telecommunications, closed-circuit TV, data processing, paging systems, are among several by-products of the defense effort which are contributing to an annual growth rate of 20 per cent.

Excluding consumer products, which are a negligible portion of the output, Israeli professional electronics had a $120 million turnover in 1970. This year sales are expected to go beyond $140 million, according to Mordechai Avior, director of the department of electrical and electronic industries, ministry of commerce and industry. "We feel, however, that this is a conservative figure," he said.

The Israeli industry is concentrating on shortrun, quick-turnaround products in which value added is a considerable part of the price tag. With one or two exceptions there are no semiconductor-like assembly lines in Israel. The bulk of the output is sub-systems and systems, a fact which is generating a need for local component sources as the business grows.

"There are a number of factors which account for the dynamic growth of the industry here," said Mark Shavit, general manager of Monsel Electronic Instruments, Ltd., a joint venture of Monsanto Co. and Elron Electronics Industries, Ltd. a holding company.

"The primary one is perhaps the reservoir of low-cost engineering talent and manufacturing know-how."

Experienced engineers receive a basic salary of $400-500 per month. Skilled technicians, slightly less, about $300.

"Another advantage is the learning capacity of the girls here. They are bright and require less training than I've experienced in the U.S."

Of the science-based industries in Israel which benefit from the government's trade incentives, electronics, because of the high labor content, has been able to cash in on a special tax refund. For each dollar of the value added, a credit in Israeli pounds scaled up to about 30 cents in U.S. currency is kicked back to the exporter.

In addition, an exporter also gets a refund of customs duties, purchase taxes or other fees on raw materials, imported or domestically produced.

Electoral reform required in Knesset

Jerusalem (JCNS) . - Israel's next Parliament will again be elected by proportional representation which has been in force since the State's establishment in 1948.

Hopes by some members of the public and political circles that the next Knesset would be elected on a constituency basis, were dashed recently when the Herut party told the Liberal Party, its partner in the Knesset Gahal Alignment, that it opposed Liberal negotiations with the Labor Party for electoral reform.

The Liberals then told the Labor Party that it could not continue negotiations, thus shelving the matter for the time being. The smaller parties which saw themselves losing seats in any such electoral reform, are greatly relieved by the suspension of these negotiations.

A total of 15 separate parties are represented in the Knesset, one of the smallest, Haolam Hazeh, with two seats, having recently split as a result of disagreement between its two parliamentary representatives. The next Knesset elections are due before the end of 1973.

Supporters of electoral reform within the Labor Party, (and there is not total unanimity on the need for it), are hopeful they will at least be able to push through a law for the direct election of mayors and municipal council chairmen before then.

Pavilion of Judaism, built for Expo 67, remains one of the most popular buildings at Man and his World.

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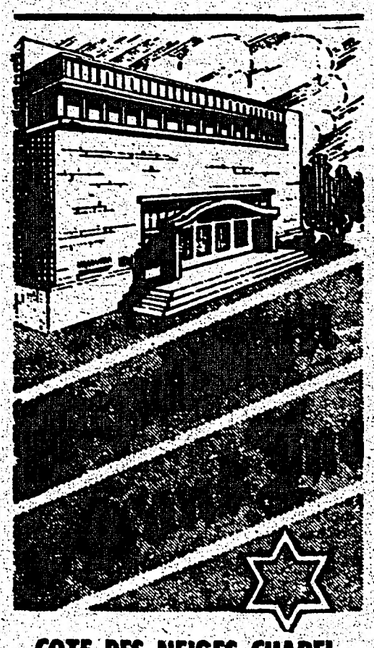

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CASTILLION

Hebrew Panther

The Panther, red shirt, tight black pants, articulate, his Hebrew heavily accented Arab style; the American, light-blue summer weight suit, defensive, struggling to express himself through a basic vocabulary.

"Look," he kept saying, "I don't think I'm any better than you." "No," said the Panther, "you're not better than me. Just better off."

The American (British, Argentinian or what have you) immigrant is better off, not only because he brings his much needed skills and envied standards with him, but also because, in her policy of encouraging immigration, Israel has established the newcomer as a privileged person enjoying a variety of benefits which, inevitably, widen the gap between the haves and have-nots.

Not only the Panther resents it. So, too, do ever widening circles of Israeli opinion, among them the thousands of Israeli-born young marrieds.

Unable to raise the price of a small flat, even if both husband and wife take on two jobs apiece, they walk about their cities in the shadow of the new apartment blocks hastily being constructed to house new immigrants.

Some are for sale, some for rental. All are available on special terms, with subsidies, outright grants and, for Israel, low interest rates.

For example, for new three and four-room apartments costing 10,000 and upwards in the Greater Tel Aviv region, purchase terms are 20 per cent cash and an 80 per cent mortgage at a 7 per cent interest rate on two-thirds of the principal and 11 per cent on the remaining third.

If the newcomer cannot afford to buy immediately, or wants time to think about his future, he can rent the same apartment for up to three years, with his monthly rental payments subsidied by the Absorption Ministry and the amount he pays credited toward the pruchase price should he later decide to exercise his option

There are all sorts of other housing alternatives, none of which is available to native-born Israelis. If he cannot find housing to suit him, the newcomer can claim a grant toward the cost of a temporary rental on the private market. He can even, if he chooses, spend five months together with his family living absolutely free of charge in an absorption centre while they learn Hebrew.

But housing is only part of the privileged picture. The Jewish Agency will loan him the fare if he cannot make it under his own steam to Israel. The Government will allow him to import or purchase locally a tax-free car (a major concession in a country where even a small family car costs the equivalent of 2,500).

He can also bring in all the domestic appliances and personal effects he could possibly need for a lifetime of comfortable living, without paying tax or duty - or he can buy them at tax-free rates on the local market.

For three years, neither he nor his family will pay travel taxes on journeys abroad. For Israelis, these taxes almost double the cost of a ticket to Europe.

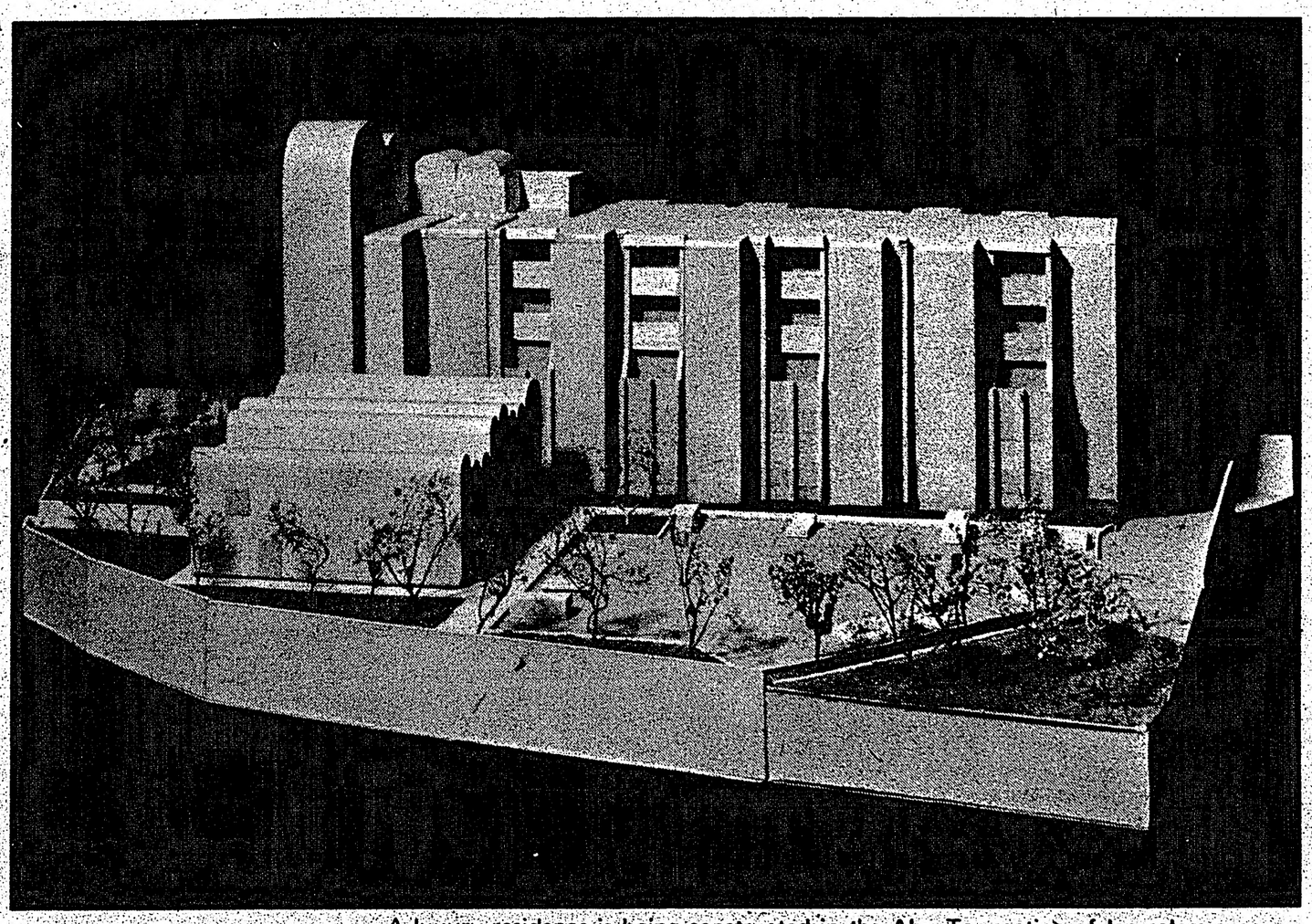
He can hold his foreign currency in a special account for ten years (where it earns a good rate of interest) and will pay taxes at reduced rates for three years. A couple with three children whose gross income is the equivalent of 50 a week will pay no tax at all for 18 months.

There are a host of other health insurance, education and business privileges designed, as one official publication directed to the new immigrant phrased it, "to make you feel at home amost us."

The only problem is that it is difficult to feel "at home" in a community where the economic gap between you and your neighbour - even if his job and qualifications are the same as your own - is unbridgeable.

The knowledge of this gap may be one reason why so many recent professional immigrants have complained of their Israeli colleagues and why the newcomers increasingly congregate in residential districts of a new immigrant character.

It is no use explaining to the Panther that the importation of trained professionals, engineers, doctors, chemists, technicians, constututes an investment of millions in the economy and that each doctor immigrant has saved the Government some 20,000 in education costs. To the Panther, the newcomers are no better than he. Just better off.



A luxury residence is being constructed in the Abu Tor section of Jerusalem overlooking Mount Zion and the old city walls. This Ariel Hotel condominium apartment hotel, shown here is the first of its type in Jerusalem, and contains 50 furnished two-bedroom luxury apartments. This special Jerusalem residence rising out of the Judean soil in hand pitted local stone is envisioned here by its Mexican-born architect Pascual Broid.

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Kramer produces message film

HOLLYWOOD (JTA)—The accent today is on anti-War themes. "Soldier Blue" shocked the world and caused indignation here and abroad, though the picture deals with events of 100 years ago. A mirror of the Indochina war and the My Lai massavre, the film relays the raw brutality of American cavalry men in a vendetta against an Indian tribe during the aftermath of the Civil War. "Soldier Blue" proves the complete freedom our screen still enjoys and points up the courage of such filmmakers as producer Joseph E. Levine and director Ralph Nelson.

In the forthcoming Stanley Kramer film "Bless the Beasts and Children," highly praised at both the Berlin and Moscow Film Festivals, a vast herd of buffalos is gunned down and slaughtered by a contingent of pleasure-seeking hunters. As the blood-soaked animals drop dead into the pasture, we hear off scene the chant of a Hebrew prayer. The cantor's voice blends into the visual imagery of a senseless slaughter as mute protest against all violence by man. The scene dissolves to the pulpit of a synagogue; it happens to be Temple Israel of Hollywood, with Rabbi Max Nussbaum officiating.

At the moment of truth, a group of teen-aged boys confront the horde of vicious hunters. The killings now have spread to humans, and the body of a boy, perforated by bullet holes, dangles lifelessly from the front seat of a car. Children of today, the potential leaders of tomorrow, stare accusingly at the grown-ups, killers without a cause whose feelings and motives they cannot comprehend. The young ones feel betrayed by the grown-up world and by their elders who preach understanding and practice hate.

Stanley Kramer believes that "Bless the Beasts and Children" is his most important picture to date. He has always done the unexpected; his forte still is the message picture, and has been so for a quarter of a century. His new epic will be disliked by the National Rifle Association and by every "patriotic" American who loves to parade his fire-arms and medals, convinced that Law and Order must be enforced by violence and the indiscriminate killing of the obstinate. The hunters of "Bless the Beasts" set out after the boys who have deprived them of their dubious pleasure. To Kramer, the shooting of the youngster reflects the killings at Kent State last year—the chemistry is the same.

When Kramer re-planned "Bless the Beasts," he was warned the theme was "too arrogant" and not workable on the screen. He discarded all objections to the filmization of the best-selling Glendon Swarthout yarn "because we live in perilous times and it is the filmmaker's duty to arouse audiences, even if it means taking chances."

Labeling himself a "discarded liberal from the revolution," Kramer shows a social drive in all of his films, which are "too exact for many who lean towards abstraction." He has covered almost every aspect of the contemporary scene in his memorable films, dealing with the essence of life. Starting modestly in the motion picture industry as a back-lot worker and serving in the Signal Corps during World War II, Kramer burst upon the screen as a producer with "The Champion" in 1949. To overcome racial hatred and implant a need for understanding, he made "Home of the Brave" and "The Defiant Ones." "The Men" (Marlon Brando's very first) dealt with the waste of human lives in time of war. With "High Noon" he characterized civic responsibility of today in terms of an ordinary Western. "Judgment at Nuremberg" pointed at the crimes against humanity committed by the Nazis and sanctioned by those who stood by in callous indifference. "On the Beach" forewarned us about "The Bomb." "Inherit the Wind" debated freedom of thought. "The Caine Mutiny" probed the responsibility of command. "Ship of Fools" dealt with the rise of Hitlerism—not very effectively. (Well meant, the story mistook hindsight for wisdom.) "Youthful rebellion," in a

(cont. on page 19)

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Hamilton Rabbi looks ahead to 1996

On the occasion of Hamilton's 125th Anniversary, Rabbi Bernard Baskin of Temple Anshe Sholom looks at his community and Canadian Jewry 25 years hence.

It is difficult, if not downright—impossible to make fruitful and cogent predictions about tomorrow—or the day after. Events move with such astonishing rapidity as to make fools of those who chart "movements", or follow "trends", or attempt to extrapolate from the "now" to the "then". There are always the dramatic surprises, the unforeseen axial events that determine the course of history.

With these essential reservations, I hesitatingly make the following predictions about the Jewish community of Canada—and of Hamilton—25 years hence.

The overwhelming majority of Jews will be native-born and virtually indistinguishable in outward appearance and social interests from the bulk of the population.

The average Jew in 1996 will be white-collared, self-employed business or professional man. He will be college-educated and will probably display a continuing bias in favour of political parties or social causes that are progressive in spirit, seek human betterment and a more equitable society.

Canada's Jewish population will grow slowly from the present approximate of 275,000 to about 350,000 by the turn of the century. Jews will decline from 1.5 to 1 per cent of the total population. A somewhat lower birthrate, as well as widespread intermarriage, will severely limit Jewish growth.

Most Jews in the coming generation will continue to live in Montreal and Toronto. However, both cities—in addition to Winnipeg, with its 18,000 Jews—will lose population to the beckoning cities of the Canadian West. Vancouver may replace Winnipeg as the third centre of Jewish population.

The Hamilton Jewish community will grow from its present 4,000 or so members to about 7,000. Why should not an increasing number of persons choose Hamilton—with its enchanced cultural and social amenities of tomorrow—rather than the dehumanizing megalopolis that will be Toronto?

An integral part of the Ambitious City, Hamilton Jewry has several important Canadian firsts to its credit.

The Anshe Sholom Congregation founded in 1853, is the oldest Reform synagogue, The Deborah Ladies' Aid Society was the first Jewish women's philanthropic group of its kind, the Council of Jewish Organizations — which democratically considers and implements vital community decisions—is among the pioneer and pilot groups in the country.

In addition to three flourishing synagogues, a small lay Congregation and a splendid Jewish community centre, Hamilton can also boast of a successful Hebrew Academy and a highly diversified programme of cultural activities. McMaster University has attracted more than a hundred Jewish faculty members and the new Medical School and Health Sciences complex has brought numerous eminent Jewish physicians and scientists to the community.

Judaism has never relied on numbers. In the future, as today, the Hamilton Jewish community will continue to make a contribution to the common good far out of proportion to its relatively small size.

From the point of view of religion, a new form of Judaism will emerge—a common type of practice and belief—that will flow out of the gradual merging of the Reform and Conservative traditions. This type of non-traditional mainstream Judaism will serve as a contrast to a smaller but intenser form of Orthodox conviction to which a segment of the community will continue to adhere.

Twenty-five years from now, the Yiddish language will have largely passed from the scene. But it may be that Hebrew—a link with a secure, flourishing and culturally productive Israel—will be read and spoken by a fair proportion of young Jews.

Organizations and activities based on old world patterns, or predicated on ethnic ties or memories will have disappeared. But as a result of continuing concern with Jewish kinship and concern. Since 1882 when the right was granted to them to sit in the Legislative Assembly of Lower Canada, Jews—especially in the last decade—have entered into all areas of political life.

This trend will be accelerated in the next quarter of a century as an even greater number of Jewish citizens will move more energetically into positions of public service and political responsibility.

Anti-Jewish sentiment and discrimination—now largely confined to the executive boards and the decision-making bodies of a number of large Canadian companies—will gradually be eliminated. Undoubtedly, also, the golf and country clubs across the nation, and similar social institutions that maintain a policy of genteel ostracism will become more democractic in spirit and civilized in behaviour.

The Hamilton Jewish community, with its record of service and accomplishment that goes back almost as far as the genesis of the city, looks forward to the future with unbounded hope.

An energetic, creative and freedom-loving people has accommodated itself—without compromise to basic ideals—to the opportunities and challenges of Canada. It stands prepared to contribute even more signally and abundantly in the years that lie ahead.

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Soviet Jews live without fear in Israel

By Boris Smolar

(JTA)—At the home of a recently arrived Soviet-Jewish family in Tel Aviv we were sitting and talking of the adjustment of immigrants from the Soviet Union to life in Israel.

The family—a man, his wife and her elderly mother—is happy in Israel. Until the end of World War II they were satisfied with their life in Kiev. They never thought of leaving the Soviet Union. The man was a highly qualified economist in civilian life and a Red Army captain during the war. He spent the war years on the battlefront fighting the Nazi armies. His wife, a chemist, volunteered during the war to serve in the armed forces and was sent to the besieged Leningrad which was for months bombarded day and night by the German army. She was decorated for bravery. The old mother was evacuated into the interior of the Soviet Union when the Nazis were about to enter Kiev. Her only son was killed on the front.

When the war was over, the surviving three members of the family were reunited in Kiev. They returned to their former home only to discover a change of atmosphere which startled them. Never before did they hear any anti-Jewish remarks from their neighbors in the building. They now suddenly discovered that their neighbors had become anti-Semites and that anti-Semitism in general is being tolerated now by the authorities.

The man, displaying proudly an array of photos of himself in the uniform of a Red Army captain—with various military decorations on his chest—related his experiences. He emphasized that he never felt Jewish. In his school days since early youth, and later in his years at the university, he never knew any differences between Jew and non-Jew. He was completely assimilated. Russian was his language and the Soviet Union was his country. During his military service he similarly did not feel any such difference. He gave his orders as captain to his subordinates who never thought of him as being a Jew. He was, body and soul, a Soviet patriot ready to give his life for his country. So was his wife who was brought up in school as a young Communist.

His rude awakening came soon after he and his wife returned to Kiev from the front at the end of the war. His wife, still in military uniform of a lieutenant, was standing in a shopping line in a government department store when a man in front of her looked at the war medal she wore and derisively said publicly: "Hey Jewess! ...Where did you pick up this medal?... did you buy it in Tashkent?..." He was implying that Jews who wear medals for bravery have never been on the battlefront, but spent the war years in the distant city of Tashkent, in Soviet Asia.

His insult elicited no criticism on the part of any of the people who stood in the shopping line. On the contrary, some of them were seemingly enjoying it.

"This," the former Soviet captain explained to me, "was the first public anti-Semitic insult we encountered. It did not take us long to realize that similar insults were hurled at every Jew in public places with the authorities tolerating it. We suddenly began to feel that the Soviet Union was no longer our country. We also became more and more aware of our Jewishness. It was painful to see the inroads anti-Semitism was making among ignorant non-Jews in Kiev, many of whom were not averse to collaborating with the Nazis during the occupation of the city. Even more painful was the fact that nothing was undertaken by the authorities to check the growing anti-Semitic atmosphere which could easily be checked by the huge Soviet propaganda machine."

"Economically," the disappointed Soviet ex-captain continued, "we had nothing to complain about. I returned to civilian life as an expert in an industrial combine and my wife returned to her work as a chemist. Nevertheless, we began to think in terms of seeking an opportunity to emigrate from the Soviet Union. The opportunity came eventually when we discovered that we had relatives in Israel. We contacted them and they sent us the necessary documents needed for reunification of families. We then applied for permits to join our relatives in Israel and we received them relatively soon. That is how we are here now. We feel happy, we feel settled, and we consider our past a bad dream!..."

The story of this family—which considered itself part and parcel of the Soviet people until bitten by unchecked anti-Semitism—is the story of practically every family reaching Israel from the Soviet Union. None of the immigrants complain of difficulties in earning a livelihood, but all complain of government-tolerated anti-Semitism.

There was an atmosphere of serenity in the home of the Soviet Jewish family which I visited in Tel Aviv. An expert economist, the former Red Army officer easily adjusted himself to Israeli requirements. He now holds a position high in Israel's economic system. His wife is also engaged usefully in Israel. They live in comparative comfort and enjoy peace of mind.

During the few months in Israel, they learned to speak Hebrew to a point that astonished me, since Hebrew is no easy language to learn for people who spoke Russian only all their life. They speak of Israel with veneration and have high praise for the assistance given to them by organs of the Jewish Agency in training them to know the land and the language, in providing them with a comfortable dwelling, and in enabling them to secure the kind of work for which they are trained.

Other Jews from the Soviet Union with whom I spent some time in Israel, spoke in a similar vein. Some of them are physicians. They are lured by hospitals and other medical institutions in the United States to come for positions in American towns at an average salary of $400 a week. This is quite a tempting offer, especially since the American Consulate in Israel is ready to issue an immigration visa to any physician accepting this offer. Yet no immigrant doctor from the Soviet Union thinks in terms of leaving Israel for the United States or for any other country. The physicians remember especially the notorious "Doctors' Trial" in Moscow, and feel grateful that they are today not in the Soviet Union but in Israel, where everybody is received with open arms and aided to start life anew after decades of life in constant fear in Russia.

Majorca Jews date from Romans

The island of Majorca, whose small Jewish community of about 300 members has just been recognised by the Spanish Government, has a Jewsih history going as far back as Roman times.

It is generally assumed that Jews settled on the island during the reign of Emperor Claudius in the first century BCE and grew to become the dominant class in trade and industry by the fifth century CE. When the Moors occupied the island 200 years later the Jews remained in trade and contributed to the island's increasing prosperity.

The Moors were on the while tolerant of the Jews and during this period three synagogues existed on the island.

The situation changed, however, with the reconquest of Spain by Christian Europe, culinating in the marriage of Isabella of Castille and Ferdinand of Aragon. Majorca, which had been under Aragoniste rule since the thirteenth century became subject to the edict of 1492 which gave Jews four months in which either to convert to Catholicism or leave Spanish territory.

Many Jews in Majorca converted but - as on the mainland, where they were known as Marranos - a number continued to practice their religion in secret while professing conversion. In Majorca these Jews became known as Xuetas.

Of course, many of them were hounded out by the Inquisition but still a number survived though only to be shunned by their fellow-Majorcans and even by the Jews who had converted and totally renounced their origin.

As the years passed the Spanish regime gradually became more liberal and in 1773 the enlightened Charles III issued an edict allowing Xuetas complete equality with other Majorcans. However, the edict was ignored both by the island's authorities and by the Xuetas themselves who by this time had become a sect apart from the rest of Majorcan society.

Descendants of the Xuetas still exist today. They still consider themselves different from other Majorcans and do not mix freely. Among themselves they are divided into two groups - artisans and businessmen - and have little to do with one another and rarely intermarry.

The Xuetas are proud of their Jewish ancestry - some even claim that the greatest figures of the Inquisition period, such as Cortes and Columbus, were "secret Jews" like themsleves.

It is, however, highly unlikely that any of the Xuetas still practise the Jewish religion. Most of them tend to be ultra-Orthodox Catholics and even more conservative than their fellow-islanders. Some of their religious rites, however, are said still to hark back to their Jewish ancestry.

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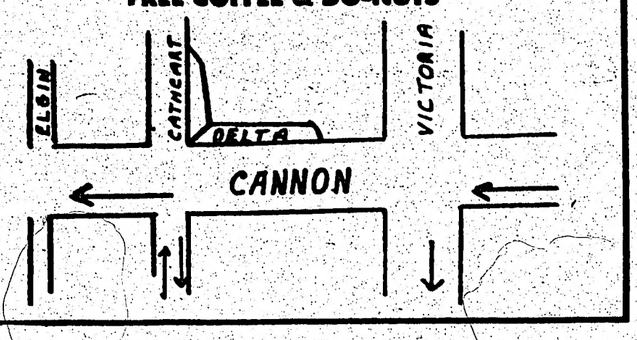

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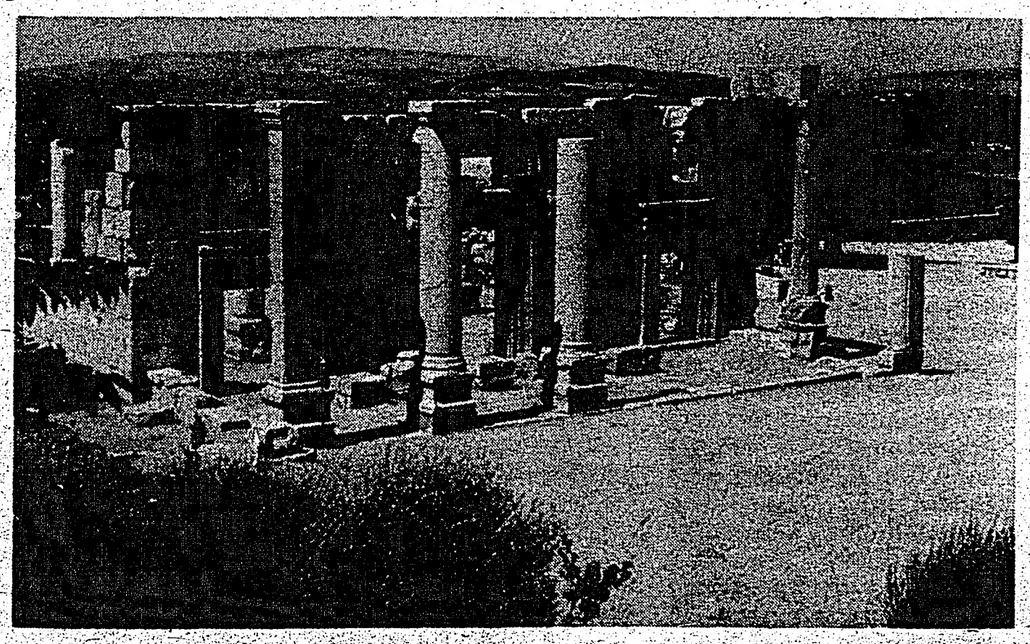

Shown are columns of ancient synagogue found in the hills of Hebron.

Beautiful mosaic with Hebrew lettering in synagogue dating back 1,700 years.

Ruins of ancient synagogue found in Eretz Israel

By Moshe Ron

TEL AVIV — Each time ancient Jewish synagogues are found in archaeological excavations, in various parts of the country, we receive lively greetings from large Jewish settlements in Eretz Israel from two thousand years ago.

This year, remnants of a magnificent synagogue were found in the hills of Hebron, dating back 1,700 years. The area of their discovery is called "Hurvat Sussia" in a centre where large Jewish settlements were situated 3,000 years ago, in the time of the kings.

Israeli archaeologists found remnants of a majestic stone building, with marble pillars and a mosaic floor. This building also contained ram's horns, a Menora and several Jewish symbols. Hebrew writing can clearly be seen, such as "Shalom to Israel", and the names of the contributors to the building of the synagogue, as well as the date when the building was started. It is the first time a date has been discovered, indicating when an ancient synagogue first began to be built.

Now the remnants of the ancient synagogue of Hurva Sussia have been carefully collected and examined and afterwards the building will be reconstructed and opened to visitors and tourists. 40 years ago in the same vicinity, in the Arab village of Samoa, remnants of another ancient synagogue were found. In the Bible, this place is called Ashtanwa, which was a town of the Yehuda tribe.

Two professors at the Hebew University found the Samoa - Synagogue by chance. The remnants were amongst a big block of buildings around the Moslem Mosque. For 20 years Jews were not allowed to visit this place. It was occupied by Jordanian forces in 1948. Only after the Six Day War in June 1967, did Jewish archaelogists and historians visit the place, starting to search for remnants of old Jewish settlements. They found remnants of the Synagogue which was called "Carmel" in the Bible. King David married Abigail the Carmelite there. Later, a Byzantine Church was built in this place, 1,400 years ago. At a distance of 5 kms. from here, another ancient Jewish settlement was situated, called "Maon" in the Bible.

The ancient synagogues are spread all over the country. One of them was found in Kibbutz Beit Alfa, in Emek Jezreel in 1927, when a water pipe was laid in the kibbutz. The mosaics of the magnificent ancient synagogues show the symbols of the 12 months of the year. It was reconstructed and hundreds of thousands of tourists have already visited the place,

Remnants of two other ancient synagogues were found in the vicinity of Hamat Tiberias. They have beautiful coloured mosaics, and Hebrew writing. In one of the symbols of the 12 months there is a mistake in the Hebrew writing, which shows that the artisans who made the mosaic, were not Jews but Greeks. The synagogue was built 1,400 years ago.

An ancient synagogue was found by accident a year ago in Beit Shan. When a family of new immigrants wished to plant a garden around its house, it found remnants of a mosaic floor. It contained Hebrew names of the contributors to the building of the synagogue. The house was torn down by the authorities and the family were transferred to another building. Now excavations are taking place to find the whole synagogue. In Beit Shan, a Roman amphitheatre with 5,000 seats was also found. The synagogue had been built in the 5th or 6th centuries.

Remnants of many ancient synagogues were found in Galilee. They prove that Jewish communities have lived here for hundreds of years after the destruction of the Second Temple.

Another synagogue, dating back 2,000 years has been found in Meron, near Safed, near the graves of Rabbi Shimon Bar Yohai and his son, Eliezer. Here tens of thousands of Jews assemble every year, from all over the country on Lag B'Omer. Also at Gush Halav in Upper Galilee, a synagogue was found from the period of the Second Temple. Another synagogue was reconstructed at Baram.

Also on the Eastern shore of Lake Kinneret, remnants of some ancient synagogues were detected; at El Hama (formerly Hamat Gader), which is situated near the Harmuk River. Others are in Hirbat Banif and Hirbat Diba, places which were in Syrian hands until the 1967 war.

Nowadays remnants of ancient synagogues dating back 16 or 17 hundred years are being excavated on the Golan Heights. There are Hebrew writings on stones which prove that they derive from the ancient synagogue of Rabbi Eliezer Hakapor in the 6th century.

Other synagogues were found in the Judean Desert and in Jericho, and even on Masada, where the last remnants of Jewish fighters resisted the Roman Legions about 2,000 years ago. There was a synagogue at the top of the hill, which had been reconstructed and became one of the greatest archaeological attractions in the country.

Another ancient synagogue was discovered at Ein Gedi near the Dead Sea. In Camran, where the sect of Jewish hermits were living, remnants of their village, a ritual bath and hidden megilloth, a synagogue and other Jewish remnants were found. In Jericho, which is famous from Biblical times for its conquest by Joshua and where Rahov, the prostitute lived, a Mosaic floor was found with Hebrew writing "Peace to Israel".

In 1965, the Egyptians found the ruins of a building, near the sea shore in Gaza, with many mosaic floors. They first thought these were the remnants of an ancient church. But a professor at the Hebrew University in Jerusalem, Michael Abi-Jona, identified them from photos published in an archaeological journal, as parts of an ancient synagogue. There were names in hebrew writing of the contributors to the mosaic works, like David, etc.

After the Six Day War, Jewish archaeologists went to Gaza and continued the excavations. They found remnants of a synagogue dating back to 430-440 B.C.

These ancient synagogues, which have not been found till now all over the country, prove the historic contacts and links between the Jewish people and their old-new homeland of Eretz Israel. They also prove juridically and by fact, the historical claim of the People of Israel to the Land of Israel, which has been established and realized by generations before the Balfour Declaration of 1917....

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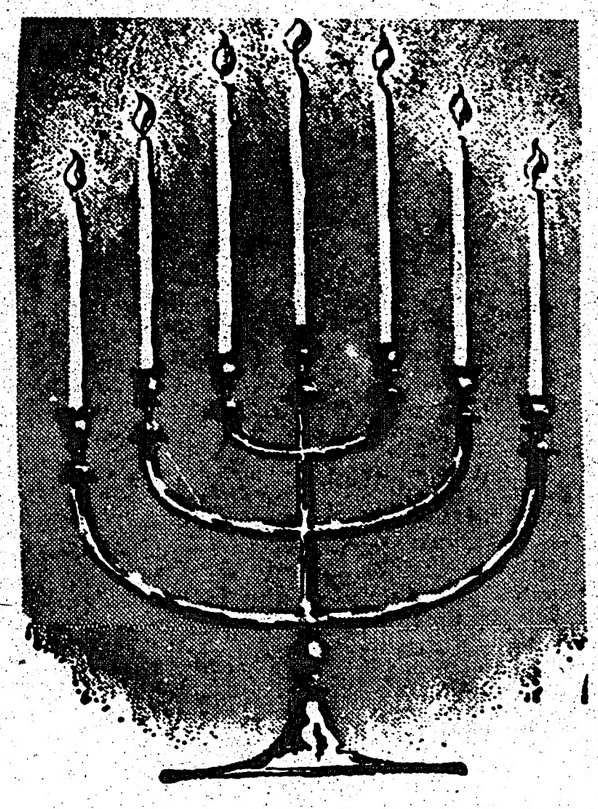

Anti - Semitism

(cont. from page 3)

economic and diplomatic relations? What was Israel when it was supported by the Soviet Union in the early days and when Czechoslovakia supplied Israel with arms?

Similarly, Libya's current regime is passionately anti-Israel and buys planes from France, trains her pilots in France and Greece and helps France crush the revolution in Chad. What makes Libya a "Third World nation?" Sudan destroys its black population, Egypt persecutes its Copt citizens and Iraq suppresses the Kurds. What makes them "Third World nations" in the eyes and propaganda of the Left?

The Left uses neither logic nor Marxism-Leninism to explain its hoary position regarding the national liberation movement of the Jewish people. It does not use the concept of imperialism scientifically even according to the way Lenin—before whom they prostrate themselves in Byzantine fashion—used the term. Instead, the Left uses the term as an epithet in the same way Stalin characterized Trotsky and all opponents of his regime as fascists and used that as an excuse to send thousands to concentration camps and to their deaths.

August Bebel (1840-1913), a founder and leader of German Social-Democracy and of the Second International, characterized anti-Semitism as the socialism of fools. One can say today that anti-Zionism is the socialism of knaves.

Syrian Jews invade Flatbush

(cont. from page 11)

Brooklyn, in New York, in the United States, in Israel and throughout the world. This is a community which has organized senior citizen groups and which is sending young people to Israel to study. This is a group which is strong in religion and which, according to religious scholars, "the permissiveness in religion has only had a casual effect."

The Ashkenazi Orthodox community in Brooklyn is quite pleased to have the support of the Syrian Jewish community. Perhaps about 20 percent of the Syrian Jewish youth marry Ashkenazi Jews. Yet the Syrian Sephardic community maintains good relations with the largest Ashkenazi group. According to Syrian Jewish community leaders, the prior suspicion and distrust between the two groups is gone.

The main Syrian immigration came to the United States between 1911 and 1920, with several hundred families settling here. In the first days, they resided around Hester and Essex Streets on the Lower East Side. They worked and waited for the day they could build their own house of worship. Once they even rented space in the Educational Alliance on East Broadway on the Lower East Side for their services. "Our people always lived around our synagogue," said one Syrian Jewish community leader, "and those synagogues moved to Williamsburg, to Bensonhurst and finally Flatbush.

By the 1930's Syrian Jewish immigration almost ceased. After 1948, with the establishment of the State of Israel, the remaining Syrian Jews were cut off from the outside Jewish community. There are about 3,500 Jews in Syria today.

There are of course differences in religious services—as the Syrian Jews follow the traditional Sephardic ritual. The Chief Rabbi of the community is the elderly Rabbi Joseph Kasin, a native of Jerusalem, who is called Haham Bashi. He addresses his congregation at Shaare Zion in Arabic. But the spiritual leader of Shaare Zion is Rabbi Hecht. He has been with this synagogue for 25 years. Although he is Ashkenazi and a Lubavitcher Hassid, he pointed out he "learned the customs and differences as I went along," adding, "after all, we have a common language, religion and study."

The older generation—which today is middle and upper class—still retains somewhat an Oriental flavor in their lives. Some still speak Arabic at home. But the Syrian Jew also is ingrained with a tradition for worldly things. They travel a great deal and their women, who are very attractive, are, as one put it, "usually dressed to kill." The young generation has moved into the professions, into investment and banking. There are physicians and engineers too, alongside the many who are in textiles and the export and import business. They are "strong-willed people." They were good businessmen in Aleppo and they brought this skill here.

From the Jewish point of view, the Syrian Jewish community is strong. And Rabbi Hecht put it so well: "The roots are so deep that it would take a violent upheaval to rock this community."

Kramer produces message film

(cont. from page 15)

good and bad sense, was the subject of "The Wild Ones," which started the motorcycle gang cycle. "RPM*" (the asterick is part of the title) concerned itself with the seething campus scene and the never-ending turmoil. "The Secret of Santa Vittoria" showed the horrors of war in the disguise of satirical wit. We were wrong when seeing no validity in "Guess Who's Coming to Dinner," because to us the story dealt with exceptional people in exceptional surroundings, and the film became a milestone in the breakthrough of social taboos.

The late Spencer Tracy described Kramer as an individual producer who had the courage of his convictions at a time when few had courage and fewer had convictions. Kramer also shows courage and conviction with "The Trial of Lt. Calley," his account of the My Lai massacre, now being prepared for production early next year. A direct anti-war statement, it poses the question why a subordinate officer, to Kramer a very ordinary fellow, should go about shooting people. It is the very same question raised at the Eichmann trial about the extermination of Jews.

Sam Spiegel, the Austrian-born producer started his Hollywood career by trying to set up in 1930 a European version of "All Quiet on the Western Front," a film he recognized as a powerful plea for peace. In spite of the official banning of the picture in Germany, it was finally shown there in 1932, and he was able to screen the print for the Disarmament Conference in Geneva on the eve of Hitler's rise to power. His production of "The Stranger," with Edward G. Robinson as a man tracking down escaped Nazi leaders and Orson Welles (who also directed) as the killer hiding in America, was one of the earliest screen contributions on the subject of bringing war criminals to justice.

Among Spiegel's subsequent films were "On the Waterfront," dealing with a social problem—racketeering; "Bridge on the River Kwai," another vivid anti-war epic, and "Lawrence of Arabia," a film that unwittingly sparked the egos of Arabs throughout the Near and Middle East. From the pen of German author Hans Hellmut Kirst came "The Night of the Generals," produced by Spiegel and directed by Anatole Litvak, the sage of Poland under the heels of the German Wehrmacht. Spiegel now has completed "Nicholas and Alexandra," dealing with the tragedy of the Romanoffs, to be premiered this fall as a Royal Command Performance in London.

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